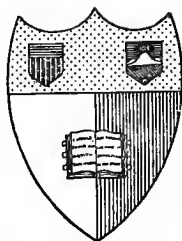




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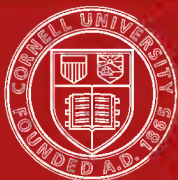
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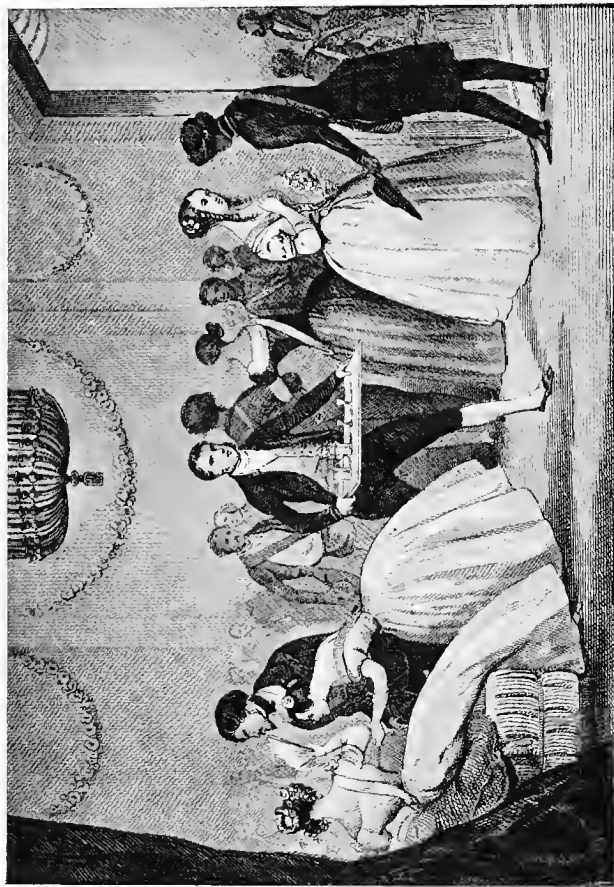
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A Short Masonic History.

Vol. II.



(Frontispiece). A Ladies Adoptive Lodge, held at the Hotel de Ville, Paris, 1812. (Page 150).

A SHORT MASONIC HISTORY

with some account of the
Higher Degrees. :: ::

by

FREDERICK ARMITAGE,

*Solicitor, Member of the Law Society, Member of Correspondence
Circle of Quatuor Coronati Lodge, Member of St. Paul's
Ecclesiological Society.*

With illustrations.

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FOREWORD.

OWING to the favourable reception accorded by Freemasons, not only in England, but also in America and South Africa, to the Author's first volume of the "Short Masonic History," he has been encouraged to supplement it by the present work. This continues the account of the Craft, and attempts to shew how the mystical ideas of the Freemasons swept onward in full flood, and proceeded to form many tributaries to the main river in the shape of other Masonic bodies, which became known as Higher degrees. It is not always easy to trace the rise and course of these streams, from the rapidity with which they were formed, and the manner in which they gave way to other societies, which absorbed their ideas, and added to them.

The author desires to thank his many Masonic friends who have aided him by advice and suggestion in this work, and in particular he desires to thank the proprietors of "The Freemason" and "The Connoisseur," and the British Museum authorities for permission to reproduce illustrations from their works.

FRED. ARMITAGE, P.M.,
KINGSWOOD LODGE, No. 2278.
MARCIANS CHAPTER No. 2648.

January, 1911.

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A SHORT MASONIC HISTORY.

VOL. II.

CHAPTER I.

INTRODUCTORY.

WHENCE comes Freemasonry? This is a question which has often been put and often answered. Some have derived it from the Egyptians; some from the Jews; some from the Rosicrucians; and others, as it appears to us, with most force, from the operative masons.

To answer this question satisfactorily we, in the first volume of our "Short Masonic History," gave an account of the Eastern myths which are connected with the origin of some of the cardinal points of Freemasonry, and then proceeded to give some account of those much-discussed German bodies, the Rosicrucians, and the Vehmische Gerichte, the latter of which had many close points of affinity with the modern Freemasons.

We then dealt with the old operative masons of England, and explained how the legendary history, which they compiled in the ancient

charges, at last became worked into a ritual; and showed that, when strangers were admitted, they gradually ousted the old operatives but copied their ideas, and thus in course of time a new speculative system was evolved.

A similar process had been going on in connection with the operative masons in Germany, who, under the style of the Steinmetzens, had evolved a speculative system of their own. The body, as a trade guild, existed from the twelfth century, and in 1459, 1462, and 1563 there were drawn up express regulations in writing for the governance of the guild. These remind us of the ancient charges of the English workmen in having the invocation to the Trinity, with references to the Christian stonemasons of pagan Rome, under the title of the "Four Crowned Martyrs."

There was a set ceremony to celebrate the occasion when the apprentice had served his five years apprenticeship, and was admitted in the Lodge as a fellow in the craft, at which time he was taught a distinct set of words to greet his companions, and a particular grip of the hand, as a test of his fellowship. A fellow could gain the rank of master, if he was so expert in his craft as to be able to produce a masterpiece in carved stone, but apparently there was room for only one master mason at a time in these lodges, and masterpieces did not therefore abound.

The chief of these Lodges was held at Strasbourg, but in 1707, by a decree of the Diet, the Order was abolished, though it is supposed the members still continued to meet secretly for many years.

It cannot be proved that these German guilds of masons took the same course as in England by developing into a speculative society; and Freemasonry subsequently found its way to Germany from English sources under the name of Freimaurerei. It pursued a similar course to the craft in England by winning over those of high estate, for Frederick the Great, in 1738, became a Freemason; and was followed in 1840 by Prince William of Prussia, afterwards Emperor William I., and by his son, Frederick II., in 1853. Like the Steinmetzens in Germany, there were also trade guilds of masons and carpenters in France, whose members were known as Compagnons, the Orders being named "Solomon," "Maitre Jacques," and "Maitre Soubise."

We mention these two bodies in connection with the origin of Freemasonry because local traditions in Germany and France may have had something to do with arousing the interest of Freemasons of those countries, when the English system was gradually established amongst them, by leading them to found separate degrees of their own, founded on incidents taken from the Bible, or tales of the Crusades, and now generally known as higher or side degrees. The craft was established in France in 1732, and in due course we find the higher degree of the "Rite of Strict Observance" springing up there in 1743. It is true in this case the origin was not due to a Frenchman, but to a Scotsman, the Chevalier Ramsay, who came from Ayrshire, and exploited the old Lodge of Kilwinning, and the name of Scotch

masonry. He was a Jacobite adherent, and consequently the Young Pretender, Charles Edward Stuart, is represented as being the head of this Order of Strict Observance. In addition to this, there is said to be in existence a charter, dated 1745, under the hand of the Pretender, for establishing a Rose Croix Chapter at Arras. To have been head of either of these Orders must, of course, have implied that he was first of all a Freemason, and if this primary fact is disproved, the whole superstructure of the Pretender's association with the higher degrees must fall to the ground. In truth the whole matter rests on hearsay, and the actual record of the Pretender's initiation into the craft cannot be produced by any Lodge. It was thought, at one time, that the Jacobite Lodge which was held between 1735 and 1737, at Rome, where the Young Pretender then resided, was probably the Lodge to which he belonged, but its minute books have been inspected, and they contain no record of his name, which is not surprising, looking at the fact that having only been born in 1720 he was then only 17 years of age. We do not think, however, that the absence of actual legal proof of the date and place of the admission of the Pretender into Freemasonry must be taken to absolutely negative the oft repeated assertion that he was a member of the Order, which was undoubtedly used in his days as a cloak for Jacobitism; and it may be urged that if the Prince was actually initiated into Freemasonry it was not till about 1743, when he was 23 years old, that being the date when it is supposed that the warrant for the Rose Croix Chapter of Arras was signed by him. As to the actual entry of his name as an initiate,

what was more possible than that the entry of it was either tactfully suppressed in the minutes, or that he was described under some other name as a matter of politic expediency? It certainly seems difficult to pass over the frequent assertion that he was a Freemason, if only on the ground that he was warmly supported in France, where the new idea of the craft, with its system of mysticism, had taken possession of men's minds with such force that every fresh month brought with it some new system and some new degree of what the founders were pleased to call higher degrees of Masonry. One must not forget also that one of the warmest supporters of his father, the Old Pretender, was the famous, if erratic, Duke of Wharton, who had been Grand Master in 1723, and who afterwards, when he was living in Spain, founded a Lodge at Madrid. The Young Pretender was only a child in the Duke of Wharton's time, but the tradition of the latter's association with the Prince's father would linger in the family, and may have had some influence in predisposing the Prince's mind to a favourable opinion preconceived of the institution of Masonry, which may have borne fruit in his after-life, especially in days when he felt the need of making staunch friends and supporters of those around him who were members of the craft and of the French higher degrees.

These higher degrees are not an easy subject to write about owing to their large number and their ephemeral character. As to their number, it appears to have been a pleasant occupation for the highly speculative foreign Free-

mason to delve into Egyptian and Hebrew lore, and to evolve a new Order with a multiplicity of degrees. The degrees having each a separate name, are often mistaken for the Orders themselves, though, in fact, the degrees themselves sometimes gave rise to fresh Orders, which bore their name. The Egyptian character was exemplified by the titles, such as "Rite of Mizraim," which is the Hebrew word for Egypt; the "Rite of Memphis," a city near the Pyramids; and Cagliostro's Rites, which he dubbed Egyptian. We have already cited one example of a Hebrew name, used in these degrees, and others are to hand in the names of "Herodim," or chief overseers; "Kodesh," or holiness, and several others.

Some of these degrees must have been started as small clubs, or circles of students, which, after a short time, either died out or were altered or merged into larger bodies, when some new master mind was admitted into the circle of the Order, with wider and more daring ideas than those of its first originator.

A few of these Orders, or "degrees" as they are commonly termed, have lived, and it is the purpose of the following pages to tell their story, together with some other Orders, such as the Mark, and Royal Arch, both of which, though not perhaps strictly to be designated as higher degrees, are conveniently included in the present work.

CHAPTER II.

THE KING'S MASONS.

WE dealt, in our Chapter on "The Transition Period," in Vol I., with the list of mythical Grand Masters in Freemasonry of old days; but there is some real ground work to go upon if we treat these supposed Grand Masters in the light of eminent masons, or architects, appointed by the King in each reign, to superintend his building works. Some of them, as we find by the State papers, bore the title of "King's Surveyor," and in later years, of "Surveyor of Works."

The records of early reigns are contained in the "Calendars of Patent Rolls," and in the reign of Edward III., we find the following interesting items:—"1st June, 1336. Appointment of William de Ramseye, King's Mason, as Chief Mason in the Tower of London, and Chief Surveyor of all the King's works, as well as those pertaining to the said office of Mason of the Tower, as those in all castles on this side Trent." There was probably another similar official appointed for the North of England, of whose name we have no record. The next entry is dated 16th February, 1344, and deals with "the appointment of the King's Mason, and the King's Carpenter, William de Horle, to get Masons and Carpenters for the work at Windsor Castle." A similar note, in which there is a curious and important mention of a

mason as "Brother," occurs on 20th April, 1346, when we note the "appointment of brother John de Walrond, and Master William de Rameseye, Masoun," who are ordered to take "sufficient Masons, those working in Monasteries and Cathedral Churches excepted, for the works which the King has ordered to be carried out in Westminster Palace." This same idea of compulsorily enrolling working Masons for the King's work, we shall also find referred to in later days, in a Charter granted by Charles II. to the Masons' Company of London.

The Crown records for the reign of Richard II. have no mention of Masons, and then there is a gap in the printed State Calendars, issued by the Harleian Society, till we come to the reign of Elizabeth, though the originals at the Record Office may have some hitherto undiscovered entries in them. We cannot doubt that a similar appointment of a Chief Mason will be found in the reign of Henry VII., who built the marvellous Chapel at Westminster bearing his name, with its gorgeous fan-traceried roof. The State papers of the reign of Henry VIII., who destroyed buildings instead of erecting them, have, as we should expect, no mention of the official we are dealing with, and silence also reigns during the years of Edward VI. and Queen Mary. When we come to the reign of Queen Elizabeth we find the Master Mason again, but for the first time he bears the modern appellation of "Surveyor." The entry is dated 7th March, 1585, and we read that there were "directions by the Council to Tho. Greves, Surveyor of the Queen's works,

to survey and report on the Fleet ditch," which no doubt was then in a very insanitary state.

The next mention of the Surveyor is in the reign of James I., and it will be borne in mind that Anderson has stated, correctly too, in this instance, in the 1738 edition of the Book of Constitutions, that "James I. appointed Inigo Jones his General Surveyor." This is chronicled in the State papers for 27th April, 1613, where there is a record of "a grant to Inigo Jones, in reversion after Simon Basill, of the office of Surveyor of Works." The duties of the office were not confined to works of an architectural character, but included also that of stage manager of the King's plays and masques, though Inigo Jones does not appear always to have been a success in the latter part, as the following entry shows:—"10th January, 1617. The Masque on Twelfth Night, Inigo Jones lost reputation, for something extraordinary was expected, as it was the first in which the Prince ever played." Jones, of course, was also consulted on architectural matters, for on 29th August, 1633, the Secretary of State makes a note that he is to "speak to Inigo Jones concerning a house for Vandyke," who had come over from Holland, and who subsequently painted portraits of Charles I. and his favourites. Inigo Jones had previously been sent by James I. to Stonehenge to make a report as to his opinion of the stones there. Inigo Jones was in his 80th year when he died in 1652; and on 30th June, 1660, we find that Charles II. "appointed Sir John Denham to the office of Surveyor of the Works."

Sir Christopher Wren comes next in order, and he attained the office of Surveyor of Works when he was 53 years of age. The entry reads thus:—"27th September, 1675. Grant of office of Surveyor of Works to Sir Christopher Wren, of Comptroller of Works to Hugh May, of Paymaster of Works to Philip Packer, and of Master Carpenter of Works to R. Rider. The charges to be paid to them in as ample a manner as to their predecessors." The last part of the note was considered necessary as the Crown had provided that, on fresh appointments, the salaries were to be fixed afresh. On 15th August, 1694, there is a warrant to Sir C. Wren, Surveyor of Works to repair some rooms in the Tower of London, where prisoners had been kept, "with such bolts, bars, and locks as the Governor of the Tower should think necessary."

It would be useless to try to tell the story of the King's Masons without also speaking about the Masons' Company of London, which had a great acquaintance with speculative Masonry, just before the era of Grand Lodge. Its books and records were destroyed in the Fire of London of 1666, so we shall have to go to outside sources for our information. The Company, which for some time was housed at Mason's Alley, Basinghall Street, where Ashmole visited them in 1682, has now no hall, and gives its present address at the offices of its clerk, 9, New Square, W.C. It is stated that in 1272, Walter Harvey, the Lord Mayor of London, in the exercise of the powers he then possessed, granted a Charter to the "Worshipful Society of the Freemasons of London," and in the

same year approved their arms, the duties of the Society being to inspect the gates and walls of the City; but we do not connect this body directly with the subsequent Masons' Company.

In 1356, disputes having arisen between the Masons who were hewers and those who were setters or layers, because their trade had not been regulated in due manner, as other trades were, the Mayor, Simon Fraunces, with the Aldermen and Sheriffs, summoned a congregation of the trade, at which there was present, among other Masons, Henry Yvele, who is described by Stowe in his "Survey of London," as "Freemason to Edward III., Richard III., and Henry IV." The appointment of Yvele to this post is not, however, found among the State papers of the period; but, in the Exchequer accounts of 1362, he is described as "Henry Yvele, deviser of Masonry," and we also find him mentioned in 1365 as "Master Mason of the King's works in the Palace of Westminster," under Abbot Litlington, for which he received the sum of one shilling per day as his wages. He died in 1400, and was buried in the Church of St. Magnus the Martyr, Lower Thames Street, where he had previously erected his own tomb.

In 1376 the Masons' Company was stated, in one of the official documents of the Corporation of London, to be entitled to return four members to the Common Council, and the Company subsequently applied for, and were one of the first of the City Companies to obtain, from the College of Arms, an official grant of arms, which are described in the grant as "a field of sables, a chevron silver, grailed three

Castles of the same, garnished with doors and windows of the field. In the chevron, a Compass of black." The King of Arms, who signed the warrant, obviously thought that a building was the most appropriate device to give a Company of Masons, and the three Castles, and the Compasses, are repeated on the present coat of arms of the Grand Lodge of England. The warrant of the Masons' Company was lost for many years, and coming to



ARMS OF THE MASON'S COMPANY.

light again in 1871, was purchased by the British Museum, where it is now to be found (Condor's "Hole Craft and Fellowship of Masonry," 1894).

The grant is addressed to "alle nobles and gentills," and recites that "the hole craft and fellowship of Masons courageously moved to exercise and use gentle and commendable guiding, in such laudable manner and form as may best sound unto gentrice, by which they shall

move with God's grace to attain unto honour and worship, have desired and prayed me the said King of Arms that I should devise a conysance of Arms for the said Craft and Fellowship." The design on the grant was not only the three Castles and a Compass, but also an additional Castle placed as a crest at the top; but from early in seventeenth century till 1871, when the original grant was found, the Company used a smaller design copied from Stowe's "Survey of London," 1633.

The original grant has no motto upon it, but for many years the Company used the motto, "In God is our trust."

The word "hole" is of some interest, and was the mediæval way of spelling the word "hale," or "whole," up to the beginning of the fifteenth century. We note it in Chaucer's "Man of Lawe's Tale," written in 1388:

"To Rome is come this holy creature,
And findeth there her frendes hole and sound."

By the sixteenth century the spelling of the word had become modernised, for Miles Coverdale, in his Bible published in 1535, writes: "The whole need not ye phisician, but they that are sicke" (Matthew IX., 12). The expression in the grant, "hole craft," may therefore be read as "the united craft."

The arms of the Masons' Company have a great interest to all Freemasons, and they are depicted as the frontispiece to the famous "Ahiman Rezon," written by Dermott, the Secretary of the Ancients, in 1764. In this

plate the arms of the Masons' Company are described as "The Arms of the Operatives of Stonemasons," but Dermott fails to add that they had also been adopted by the rival order of the Moderns. The arms used by the Ancients are shown and described as "The Arms of ye most Ancient and Honourable Fraternity of Free and Accepted Masons." Dermott says that they were "found in the collection of the famous and learned Hebrewist, architect, and brother, Rabbi Jacob Jehudah Leon." It appears that Leon had made a model of King Solomon's Temple for the States of Holland, which Dermott saw in 1760. Upon it was a design representing cherubim covering the Mercy seat, as described in Exodus XXV., 18, below which was a panel with the figures of the ox, man, lion, and eagle, described in Ezekiel I., 10, with the inscription in Hebrew, "Kodesh la Jehovah," meaning "Holiness to the Lord."

Dermott was so pleased with the design that he decided to have them adopted as the arms of his Society, and he argues the matter thus in his book: "As these were the arms of the Masons who built the Tabernacle and the Temple, there is not the least doubt of their being the proper arms of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, and the continual practice, formalities, and tradition in all regular Lodges from the lowest degree to the most high, i.e., the Holy Royal Arch, confirms the truth hereof."

Thus, when the Union of the Ancients and the Moderns took place in 1813, there were two sets of arms to be dealt with. The question of

which were henceforth to represent the combined body of Masons was easily solved by impaling the arms of the Ancients with those of the Moderns, and accordingly Grand Lodge has ever since used the combined arms.

In 1677 comes a most important document, being a new Charter from the Crown for the Masons' Company. By this Charter it is provided that "if his Majesty or his successors should have occasion for Masons to erect forts, towers, castles, or fortifications, it should be



ARMS OF THE GRAND LODGE OF ENGLAND.

lawful for the Masons' Company to provide so many Masons, members of the Company, as should from time to time be ordered by the Master Mason of England for the time being." We can only assume, in the absence of other evidence, that this "Master Mason of England" corresponded with the "Surveyor General of Works" of whom we have learnt in the State records.

The Charter also says that no one was to

exercise the art or mystery of a Mason, unless he had served seven years apprenticeship to a freeman of the Company, or some other person lawfully exercising the art. The persons "lawfully exercising the art" were defined in an Act of Parliament of 1563 (5 Elizabeth, cap. 4), in which the art and occupation of a Mason was, for the first time, recognised as separate and distinct from that of a builder, and by which Masons were allowed to take apprentices in their trade.

To return to the Masons' Company, it is interesting to note that the object of the Company was to supervise the stone work executed by Masons within seven miles of the Cities of London and Westminster; and in doing so, to search and see whether the stones were of proper length and measure, and also whether they were sufficiently wrought, with power to reject and dispose of faulty stone. For this work the Company were entitled to receive fourpence for cwt. for Purbeck stone, and fourpence per ton for other stone. The Royal Commission on the Livery Companies of London, which sat in 1884, reported that this right had not been exercised for many years; and as at the time of the Charter, St. Paul's Cathedral and many other City churches were being rebuilt, it was especially stated that nothing in the Charter was to extend to the prejudice, obstruction, or hindrance of the erecting, building and finishing of the Cathedral or those Churches.

The records of the Company were burnt in 1666, but it is stated that among them was a catalogue of the Company's books, containing as item 1, "The Book of the Constitutions that

Mr. Flood gave," the author being Robert Flood, the editor of Andrea's work on the Rosicrucians.

In the provinces there were other local authorities, which exercised powers similar to those of the Company in London; and in 1411 a society was established in Durham, under the style of "The Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviours, Plaisterers, and Brick Layers." In the City of Oxford there was also a trade guild which bore the name of "The Company of Freemasons, Carpenters, Joiners, and Slaters of the City of Oxford." It will be borne in mind that the definition of a Freemason, as applied to a working mechanic, was one who worked or carved in freestone, on which the carver's tools worked freely, as contrasted with rough stone which could not be worked so easily.

We have given this account of the Mason's craft in England because it involves part of the History of Freemasonry as derived from the old operative masons, who, if not the direct lineal ancestors of the modern Freemasons, were undoubtedly those who gave the inspiration to those who copied, but in a more speculative manner, their aims and ideas

CHAPTER III.

THE ALCHEMISTS.

WE shall find, as we deal with some of the higher degrees, that the old ideas of the Alchemists and the Rosicrucians, with their strivings after the philosopher's stone and the elixir of life, were revived in several of these Orders, and it is interesting to trace the origin of these studies, and to see how the scientists of early days were connected with the men who established the Craft in the eighteenth century.

To get a correct view of how men came to accept these fancies, let us go back to Chaucer in the fourteenth century, who, in his "Canterbury Tales," written in 1388, has an interesting picture of the scientific methods of the men of his days as regards medicine. In these tales he tells us how the Doctor of Physic then practised his profession.

"For he was groundred in Astronomy;
He kept his patients wondrously and well,
In all hours, by his magic natural.
Well could he guess the ascending of the star,
Wherein his patients' fortunes settled were."

As relating to the study of geometry, which it is understood was one of the cardinal points of the old operative Lodges, it is important to observe that that science was not a subject of study in the Universities till 1619, and so late as 1650, Hobbes remarked that only at that date had these bodies "given over thinking geometry to be an art diabolical." In fact, we find that Euclid was not translated from the Greek into

a modern language till 1505, when Zamberti produced it in Venice, and it was only republished in Basle in 1537. The comment is made that the translator knew more Greek than geometry, so that the early editions could not have been much guide to the students of those days, who wished to study with difficulty a subject then banned by the Church and by public opinion.

Lord Bacon has always been applauded as a man with the sanest mind of his generation, and his works, including the famous "*Novum Organum*," for the first time inculcated the necessity of men making practical experiments in the study of the sciences, instead of being content with mere speculation and arguments derived rather from books than from facts—a line of thought which paved the way for the establishment, later on, of the Royal Society. Yet such a man could not throw behind him the superstitions of his age; and in his "*Natural History*," published after his death, in 1626, we find him learnedly discoursing on such a topic as the ointment of witches, which he says was reported to be made out of the fat of children digged out of their graves, mixed with pieces of smallages, wolfbone, and cinquefoil, mingled with the meal of fine wheat; but he adds that tobacco, opium, and saffron were sometimes added. We smile at this to-day, but must remember that that was the output of a cultured mind of that time, and therefore we must not expect to find in the minds of the speculative Freemasons of those early days the same cool and critical faculty as those of the Freemasons of the twentieth century.

In our previous volume we have dealt with the methods of the Rosicrucians, and of their chemical and magical studies. It seems a far cry from those plans and ideas to, what we regard as, the saner days of George I. ; but a little study will show that the learned had not yet lost their regard for the philosopher's stone, the elixir of life, the belief in witches, and other supernatural agencies; and it was men such as these who would be attracted by the mysteries of speculative Masonry. In witness of this we may turn to the "History of My Own Times" of Bishop Gilbert Burnet, who tells us that in Charles II.'s days—only 40 or 50 years before the foundation of Grand Lodge, the Earl of Bristol "had a great skill in astrology, and by the principles of that art pretended to demonstrate to the King that he was to die by his brother's hand." Again, Burnet tells us of Lord Brereton, in the same reign, "who was a philosophical man, and who for all his life long had been in search of the philosopher's stone, by which he neglected his own affairs." So seriously were these studies taken, that in 1666, the year of the Great Fire, Lilly, the astrologer, was summoned before the House of Commons, who enquired of him whether the disaster could not have been foretold by the aid of the stars, when he modestly claimed that he had actually had intuition from that source, and had recorded his prediction in a hieroglyphic sign.

In the same vein, Sir Thomas Browne, in his "Religio Medici," written in 1633, and published in 1646, asserted his belief in the philosopher's stone, and in the existence of witches; and it is a significant fact that, so late as 1682,

three old women were executed at Exeter for witchcraft; while in 1705 two more were hanged for the same offence at Northampton, and five more suffered at the same place in 1712; though in those later years the belief in witchcraft had largely disappeared from the minds of educated men. It was not however till 1736 that the Statute, enacting that witches should be executed, disappeared from the Statute book, though the practice of doing so had ceased long before.

Glanville, who wrote a work controverting the philosophy of Hobbes, and could not be accused of being a man of small mind, yet believed in sorcery; and in 1665 published a book in support of it, with several quaint illustrations representing witches and demons, and their magical arts.

Turning again to the Rosicrucians, we find some interesting passages in the pages of "Hudibras," by Samuel Butler, published in 1664. In Part II., canto 3 (line 613), he says:

"The Rosy—crucian way's more sure
To bring the devil to his lure.
And some with symbols, signs and tricks,
Engraved with planetary nicks,
With their own influence will fetch 'em
Down from their orbs, arrest, and catch 'em."

A second time in the same canto he refers to the Society (line 651):

"As for the Rosy—cross philosophers
Whom you will have to be but sorcerers,
What they pretend to is no more
Than Trismegistus did, before
Pythagoras, old Zoroaster,
And Appolonius their master;
To whom they do confess they owe
All that they do, and all they know."

In the "Spectator" for 15th May, 1712, is an article on the same perennially interesting topic, from the pen of Mr. Eustace Budgell, who heads his paper with the motto from Dryden, "Science is not science till revealed," and proceeds thus to tell his story of the Rosicrucians:

"I shall conclude this paper with the story of Rosicrusius' sepulchre. I suppose I need not inform my readers that this man was the author of the Rosicrucian sect, and that his disciples still pretend to new discoveries, which they never communicate to the rest of mankind.

"A certain person having occasion to dig somewhere, deep in the ground, where this philosopher lay interred, met with a small door, having a wall on each side of it. His curiosity, and the hopes of finding some hidden treasure, soon prompted him to force open the door. He was immediately surprised by a sudden blaze of light, and discovered a very fair vault. At the upper end of it was a statue of a man in armour sitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The man had no sooner set one foot within the vault than the statue erected itself from its leaning posture, stood bolt upright, and upon the fellow advancing another step, lifted up the truncheon in his right hand. The man still ventured a third step, when the statue with a furious blow, broke the lamp into a thousand pieces, and left his guest in a sudden darkness.

"Upon the report of this adventure, the country people soon came with lights to the sepulchre, and discovered that the statue, which



The finding of the body of Rosicrucius.
(From an illustration in "The Spectator," 1712). (Page 30).

was made of brass, was nothing more than a piece of clockwork, and that the floor of the vault was all loose and underlaid with several springs, which upon any man entering, naturally produced that which had happened.

"Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, though he was resolved no one should reap an advantage from the discovery."

With Elias Ashmole, we dealt in our former volume, but there is a very interesting passage in the work of a great friend of Ashmole's—we mean old Isaac Walton, the fisherman, who, in his "*Compleat Angler*," published in 1653, has a reference to the story of the two engraved pillars, or "laterns," which he could only have learned from one of the Ancient Charges. Whether this proves that Walton was himself an operative Mason, and had heard the Charge recited at a Lodge, or whether he learned it from friends in the craft, we do not know at present; but time may perhaps draw aside the veil for us. Walton writes: "Some say that Seth, one of the sons of Adam, taught angling to his sons, and that by them it was derived to posterity. Others say that he left it engraved on those pillars which he erected, and trusted to preserve the knowledge of the mathematics, music, and the rest of that useful knowledge; and those useful arts were thereby preserved from perishing in Noah's flood."

On this passage, Sir John Hawkins (author of "*The Life of Dr. Johnson*," and "*A General History of Music*") in the edition of Walton's

work which he edited about 1780, has the following note: "It may be observed that the same has been said in favour of many other arts, and, if I mistake not, of the Hermetic Science and Freemasonry. Concerning the former whereof, Ashmole has the confidence to affirm that by means of it Adam, and the fathers before the flood, as also Abraham, Moses, and Solomon, wrought many wonders. See the Prolegomena to his '*Theatrum Chemicum Britannicum*,' in which there is more such nonsense and absurdity."

On the waves of all this troubled sea of imagination and philosophy came, as a much needed calm, the Royal Society, which arose out of a club at Oxford, of which Sir C. Wren was one, which met together to discuss scientific questions. The Society was founded by Charles II. in 1661 "for the improvement of Natural Science," as distinguished from Supernatural Science, or the study of the Occult arts. It is fair to suppose that the Society came as the logical result of the new ideas implanted in men's minds by the publication of Bacon's "*Novum Organum*" in 1620, for he was the first writer to point out the importance of practical experiments in the study of Science. This was a bold step in those days, for just previously Sir Walter Raleigh had been accused of founding a school of Atheism, because he "gave countenance to chemistry, the practical arts, and curious mechanical operations."

The Royal Society declared that practical experiments would be the ground of their researches, though it took some time for the tide:

of men's minds to rise to this level, for the simple reason that they were unaccustomed to such ideas. It is somewhat curious that the very men who rose superior to the prevailing system of Theory without Practice, as members of the Royal Society, were also amongst those who were interested in so speculative a science as Freemasonry. Sir Christopher Wren (who Aubrey states was made a Mason in 1691), Martin Clare, and Dr. Desaguiliers, were members of both Societies, and of the latter we know that he was the first who gave lectures in London on experimental philosophy.

It has been noted that the English philosophers of that period found one of their greatest pleasures in combining the researches of science with theological discussion; and Sir Isaac Newton, who was a member of the Royal Society, and president in 1703, himself wrote several theological works, and in particular one which would appeal to the speculative fancies of all Freemasons, entitled "Observations upon the prophecies of Holy Writ, particularly the prophecies of Daniel, and the Apocalypse of St. John." Whiston, who succeeded Newton as lecturer on optics at Cambridge, also wrote a book on "The Revelation of St. John"; and Hooke, a famous mathematician, wrote one on "The Tower of Babel." This theological bent will account for the inclination of the members of the Royal Society to join the Society of the Freemasons in the days of which we have spoken.

Sir C. Wren was president of the Royal Society in 1680, but it must be remembered that

his claim to that position was not in the guise of an eminent architect, but as an astronomer, for he had occupied the chairs of Professor of that science both at Gresham College, London, and at Oxford University.

Pope was one of the first to point out the close relation of the two societies, and he did so in his famous "Dunciad," Book IV., published in 1742:

"Next, bidding all draw near on bended knees,
The Queen confers her title and degrees.
Her children, first of more distinguished sort,
Who study Shakespeare at the Inns of Court,
Impale a glow-worm, or vertu profess,
Shine in the dignity of F.R.S.
Some deep Freemasons join the silent race,
Worthy to fill Pythagoras's place.
Some botanists, or florists at the least,
Or issue members of an Annual Feast.
Nor passed the meanest unregarded; one
Rose a Gregorian, one a Gormogon.
The last not least in honour or applause,
Isis and Cam made Doctors of her Laws."



Mr. Antony Sayer, the first Grand Master of England. (1717). (Page 35).

CHAPTER IV.

THE CRAFT IN ITS EARLY DAYS.

FREEMASONRY as an institution was firmly established in England in 1717, and little could its members then have thought of the ultimate growth of the sapling they planted, and of the manner in which less than half a century afterwards its disciples would extend to the Continent, and begin to add to its growth by grafting on to it fresh branches by means of new and more elaborate ceremonies which we now know as the Higher Degrees. We must therefore follow the story of the craft and learn the methods of its members if we are duly to appreciate the methods of the innovators in the subsequent days of the Higher Degrees.

The first Grand Master appointed by Grand Lodge does not appear to have been a man of great standing in the world, though his virtues as a Freemason were no doubt well known to his brethren. In fact, as Anderson points out, he was only regarded as a stopgap until the fraternity "should have the honour of a noble brother at their head," which, as we know, they very shortly attained in the person of the Duke of Montagu.

Anthony Sayer was the first brother to take the chair at Grand Lodge, and all Anderson tells us about him is that he was a "gentleman," and "being forthwith invested with the badges of office and power by the oldest master, and installed, was duly congratulated by the assembly,

who paid him the homage." Sayer was a member of the Lodge which met at the Apple Tree Tavern in Charles Street, Covent Garden, and, like all the early Grand Masters, he served for one year only, being succeeded by a different Grand Master. In modern days, though the Grand Master's term of office is only for 12 months, he is usually re-elected year after year.

Sayer fell on bad days after his Mastership, but he was well thought of by his Masonic brethren, who granted him on several occasions relief from the benevolent fund. In 1730 he had to appear before Grand Lodge on a charge of a breach of Masonic etiquette, which resulted in what amounted to a verdict of "not guilty this time, but don't do it again." He eventually was glad to act as Tyler of the Old King's Arms Lodge, and he died in 1742.

The list of early Grand Masters is an interesting one, and shows how soon the ambitions of the craft were satisfied by the presence of peers of the realm in office amongst them.

The first Grand Masters took office on St. John's Day, 24th June, as follows:—(1) Sayer in 1717, (2) Payne in 1718, (3) Desaguilers in 1719, (4) Payne again in 1720, (5) the Duke of Montagu in 1721, (6) the Duke of Wharton in 1722. It will be remembered that the first election of the Duke of Wharton being deemed invalid, it was confirmed at a second Grand Lodge held on 17th January, 1723, and he went out of office on 24th June, 1723. (7) The Earl of Dalkeith in 1723. Following them we get the Duke of Richmond, Lord Paisley, the Earl

of Inchiquin, Lord Coleraine, and the Duke of Norfolk.

If we may believe one of the early initiates in 1721, Rev. Dr. Stukeley, who was the author of a learned work on Stonehenge, the members of the craft were not numerous in his days. In fact, he says that there was a difficulty in finding a number in London sufficient to perform his initiation ceremony, but he doubtless referred only to those members who had an adequate knowledge of the ritual, and were able to perform it. He is good enough, however, to add that "immediately after that it took a run, and ran itself out of breath through the folly of the members." Dr. Stukeley appears to have been a wit, and to have played off a small practical joke on his friend, Sir Isaac Newton, by taking advantage of the latter's absent-mindedness. Being invited one day to dinner by Newton, Dr. Stukeley was shown into the dining-room, where the covers were laid, but the bachelor host failed to put in an appearance, and had evidently forgotten his engagement. Wearied with waiting, Dr. Stukeley sat down and dined alone off a chicken, the bones of which he put back on the dish, and replaced the cover. After this Newton came in, and taking his place at the table, found bones only on the dish. He was not at all disconcerted, and merely remarked, "I thought I had not dined, but I find I have," and proceeded with the conversation.

The first Grand Festival of the newly formed Grand Lodge was held on 24th June, 1721, and was duly reported in the papers of the day as follows: "There was a meeting on Saturday

last at Stationers' Hall of between two and three hundred of the Ancient Fraternity of Freemasons, who had a splendid dinner and musick. Several noblemen and gentlemen were present at this meeting, and his Grace the Duke of Montagu was unanimously chosen Master for the ensuing year, and Dr. Beale, Sub-Master. The Rev. Dr. Desaguliers made a speech suitable for the occasion."

The year 1723 celebrated two events in the domestic history of Freemasonry in England, for on 24th June, the first Grand Secretary of the new Grand Lodge was appointed in the person of William Cowper, a member of the Lodge at the Horn Tavern, Westminster. Having obtained a Secretary, one naturally expects to find minutes made by him of the various meetings, and in the November following they begin to appear. The original notes made by the Secretary were doubtless destroyed, and the existing ones preserved by Grand Lodge are contained in large quarto volumes, written in a clerkly hand, the first and last pages of each book being very finely illuminated in colours. They start thus: "This MS. was begun 25th November, 1723. The Rt. Hon. Francis, Earl of Dalkeith, G.M., Dr. John Theophilus Desaguliers, D.G.M., Francis Sorrell, Esq., Mr. John Senex, G.W.'s. A list of the regular constituted Lodges, together with the names of the Masters, Wardens and Members of each Lodge." The second volume of the Minutes begins on 27th March, 1731, when we read that "At the house of the Right Hon. the Lord Lovell in Great Russell Street, met a splendid appearance of Noblemen and Gentlemen (being Masons) all clothed



*J. T. Desaguliers Legum Doctor, Regius Societatis Londinensis
Socius, Honoratissimo Duci de Chandos à Sacris Philosophiæ Naturalis
Experimentorum ope Illustrator*

in white aprons and gloves, who proceeded in a regular manner in procession to Mercer's Hall in Cheapside, and being withdrawn into a convenient room the Masters and Wardens of the Lodges were called in, and appointed Lord Lovell, Grand Master." One touch of nature is thrown into the minutes by the explanation that Lord Lovell could not be present in the room because of an attack of ague, but he probably overheard the proceedings from his bedroom.

The Masons of those days fully appreciated the lighter side of life, and at the Annual Festival held on 29 January, 1730, after dinner was over, the Grand Master announced that it had been arranged that "the Tragedy of the Sequel to King Henry IV. with the humours of Sir John Falstaff," was to be acted for the entertainment of the Society at Drury Lane on 12th February following, as had been done in the preceding year. A new Prologue and Epilogue were written for the occasion, and Shakespeare's text was altered so as to introduce the Apprentice's and Master's songs; all which, we read, was performed with very great applause, the brethren in the pit and boxes joining in the Chorus.

The Prologue was specially printed for the occasion, the proceeds being given to Bro. William Reid, the Grand Secretary, who was not well off, and who in 1735 was in such pecuniary embarrassments that he had to be relieved by Grand Lodge to which he presented a petition for the purpose.

In the course of the Prologue, which referred

to the craft, it was said :

“ So some at our fraternity will rail
Because our secrets we so well conceal,
And curse the sentry with the flaming sword
Who keeps eavesdroppers from the Mason's word.

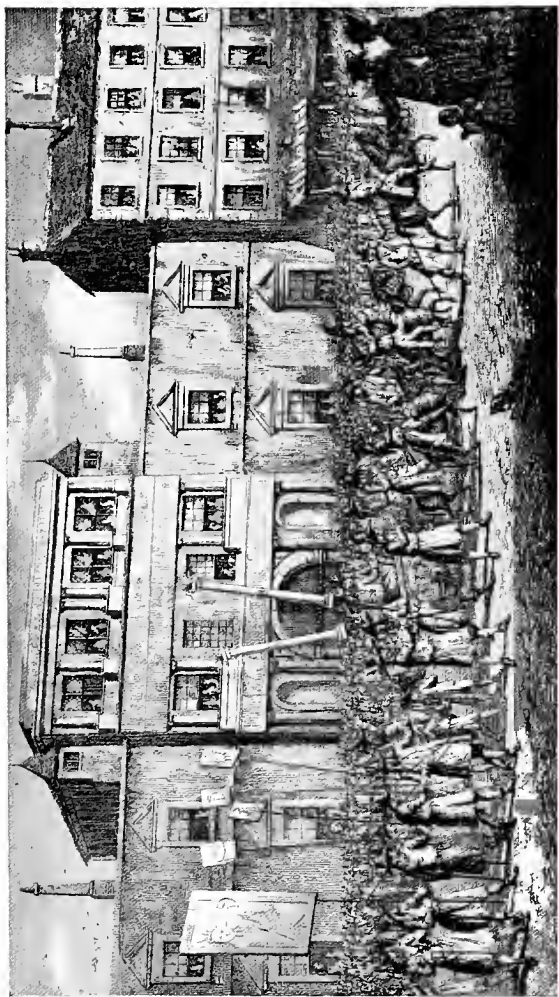
A similar function had been held by the Grand Lodge of Ireland on 24th June, 1725, at the Theatre Royal, Dublin, when Griffith, the Grand Secretary, who was a comedian, had a benefit performance, at which the Irish Freemasons, we are told, “ made a most beautiful and magnificent appearance.” The play, on that occasion, was “ The Twin Rivals, with a Freemason's Song between every Act, and a Prologue and Epilogue proper for the occasion,” the former of which was recited by Griffith himself. It is, perhaps, one of the best productions of the kind, and is included in Spratt's *Irish Constitutions*, 1751; in Dermott's *Ahiman Rezon*, 2nd Edition, 1764; in *The Freemasons' Pocket Companion*, published at Glasgow, 1771; and in *Jones' Masonic Miscellanies*, 1811.

We give the beginning and the concluding stanzas of the Prologue.

“ If to delight, to humanise the mind,
The savage world in social ties to bind;
To make the moral virtues all appear
Improved and useful, softened from severe.

“ If these demand the tribute of our praise,
The teacher's honour or the poet's lays;
How do we view 'em all compriz'd in thee,
Thrice honour'd and mysterious Masonry.

“ Still in the dark let the unknowing stray,
No matter what they judge, or what they say;
Still may thy mystick secrets be conceal'd,
And only to a Brother be reveal'd.”



The procession down the Strand of the Scald Miserable Masons. (1742). (Page 41).

In these early days, as the number of members was comparatively small, it was easier for brethren to be personally acquainted with the Grand Master; and we find that in April, 1742, when Lord Ward occupied that post, the Brethren who had previously bought tickets, met at his house in Upper Brook Street, Grosvenor Square, for breakfast, after which they proceeded to Haberdashers' Hall in the City for the Annual Feast. There was the usual procession; and in order that the brethren should not be hidden from view, it was announced, in the "Daily Advertiser," that no hackney coaches would be allowed in the procession to the Hall.

These processions at the Annual Feasts excited such interest in the public mind, that from the years 1741 to 1745, some moneyed opponents of the craft arranged sham processions, which traversed their way through the Strand, those taking part in them dressing themselves in mock regalia, and bearing mock Masonic regalia. Several prints of the proceedings were made from time to time, one by Paul Whitefear, entitled "A Geometrical View of the Grand Procession of the Scald Miserable Masons." The last of these mock processions took place in 1745, and eventually, as we know, Grand Lodge wisely prohibited all public processions of Freemasons.

For fashionable news, during the latter half of the eighteenth century, we always turn to the interesting pages of the "Gentleman's Magazine," and the Annual Feast, held in May of each year, is frequently referred to in its pages, where generally the name of the new

Grand Master is given, with the addition of the names of the Grand Officers. There is a very telling account of the ceremony on 1st May, 1775, when Lord Petre, as Grand Master, laid the foundation stone of the new Freemasons' Hall in Great Queen Street. After that function was over, the whole body proceeded, as usual, to the Hall of one of the City Companies, this time the Leather Sellers in Bishopsgate Street, where "an elegant entertainment was provided." A unique and unfortunate feature of this Feast was an interruption caused by a quarrel, which arose between two individuals who were present, one of whom was a military officer, and the other a clerk; but whether they were both Masons is not recorded. The quarrel ended in a duel, in which the clerk, who, it appears, was the cause of all the trouble, was unfortunately killed.

There is another record of the Annual Festival held in the newly-built Hall in 1787, when the Duke of Cumberland was in the chair, and the Prince of Wales felt such interest in the proceedings that he came and remained, contrary to the habits of Royalty at those times, from four to eight o'clock in the evening, being seated on the right hand of the chair. The report goes on in glowing terms to tell us that he was welcomed with "those honest and beneficent tokens of affection which characterise the true zeal and loyalty of the Brotherhood."

For a period of ten years from 1779 to 1789 there were no less than four Grand Lodges in England, viz., the Ancients, the Moderns, Preston's "Grand Lodge of England south of

the Trent," and the so-called York Grand Lodge. In addition to these, Brother Sadler has discovered another Grand Lodge, which existed from 1770 to 1775, when the Scotch Masons in London formed what they called a "Supreme Grand Lodge." There are no known minutes of this body in existence, but we have clear records, from newspapers of the time, concerning some of their meetings. On 24th June, in the years 1771 and 1773, they met at the White Hart, Chelsea, and marched in procession to Chelsea Church, where their Grand Chaplain, Rev. Dr. Gore, preached to them a sermon, which, as the advertisement in the paper states, was "suitable to the occasion."

Another interesting reminiscence of Freemasonry, in somewhat later years, is to be found in the Guildhall of the town of Totnes, in Devonshire, where is preserved the programme of a public procession held there on 22nd June, 1814, to celebrate the proclamation of peace. From this record we find that there was a detachment of the 20th Regiment of Foot, followed by tradesmen arranged according to their occupations, after which came a military band, followed by the local Freemasons, no doubt in regalia, while the Town Clerk, on horseback, brought up the rear. Such a function would, of course, be incomplete without a dinner, and we observe that this event is announced, with a spice of humour, by a statement, at the foot of the programme, to the effect that "John Bull's fare for 2,500 guests will be on the table at 2 o'clock."

In addition to the Gormogons and the Gre-

gorians, to whom we have referred in our first volume, there sprung up in the eighteenth century several pseudo-masonic societies, such as the Hurlothrumbians, Ubiquarians, Hiccubites, Lumber Troopers, Albions, Antigallic Masons, Sols, Druids, Gregs, and the Bucks, the latter founded by the beau-monde of the day; but none of them appear to have had a long lease of life. "Bucks" was a slang word for the name of a club in the eighteenth century. In the "Gentleman's Magazine" for 1791 is a reference to a "New Buck's Song," which was published in 1756, illustrated with a plate showing a Lodge, adorned with a buck's head and antlers, and we hear that the members assumed to have derived the name from Bacchus. They had Lodges meeting at the Bell, the Platter, the Vine, the Ship, and the Rose; while a little later we find that the Senior Buck's Lodge met at a house in Craven Street, Charing Cross. In 1810, so we are told, "the famous and noble Order of Bucks" met at the Sun in Monkwell Street; but, increasing in respectability, they moved nearer to the Royal Court, and were lodged at the "Thatched House" in St. James' Street. An interesting memento of one of these Lodges is contained in the columns of the "Daily Advertiser," of January 4th, 1794, which announces: "To be sold, a complete regalia, and other useful and ornamental appendages of a Buck's Lodge, in perfect condition."

Amongst the first minutes of Grand Lodge in 1723, we find it resolved that no new Lodge, in or near London, should be counted without it were regularly constituted, which meant, of

course, constituted by Grand Lodge. This was done to bring within its power all the Lodges at that time in existence within easy reach of town, and to make them subservient to one central authority. New Lodges in London were formed in the presence of Grand Officers, but as locomotion was then not easy, the Grand Master, when new Lodges were to be formed in the provinces or abroad, granted a Warrant, known as "a Deputation," appointing some brother to act as his deputy.

No official recognition of the birth of a new Lodge was issued till 1750, when the "Warrant, or Charter of Constitution," was first instituted by Grand Lodge. There was also, at first, no regular subscription to a Lodge, each member making a payment to the landlord of the inn where the Lodge was held towards the expenses of the evening, and giving a donation to the collection made at each meeting for the sick and distressed. No authorised list of members of private Lodges was for some time kept at Grand Lodge; but the advisability of doing so was recognised and acted upon in 1768, since which date Grand Lodge has kept an official list of all the members of the Craft.

The methods of conducting Lodges in those early times was very different to ours, for it was an ordinary thing for the feast to be laid in the Lodge room itself, and partaken of in the middle of the work. Ordinarily the Tyler was the waiter, and had free access to the Lodge at all times to supply refreshments to the brethren. It was also the Tyler's duty to "draw a Lodge" in chalk on the floor of the

Lodge room, for which the accustomed fee appears to have been half-a-crown, and these rough designs were the originals of our modern tracing boards.

The members of Lodges in those days were in the habit of hanging their three cornered hats on pegs around the Lodge room, and some worshipful masters of those times, in order to mark their exalted position, would wear their hats while in the chair, and this was also the fashion in French Lodges then, as we may see in an illustration of an initiation ceremony, contained in Clavel's "*Histoire Pittoresque de Franche Maconnerie*." From this little vagary of some masters, arose the old Masonic catch-question of the time, "Where does the master hang his hat?" the answer to which was "On his head."

An interesting sidelight is thrown on the Craft in England at the latter part of the eighteenth century by the account of a German traveller here, the Rev. C. P. Moritz, who appears to have taken a good deal of interest in the Craft, and may possibly have been a member. He refers to the fact that a German Lodge was then meeting in London, and though he does not mention having attended at any of the ordinary Lodges he remarks that "Freemasonry seems to be held in but little estimation in England, perhaps because most of the Lodges are now degenerating into mere drinking clubs, though I hope there are some who assemble for nobler and more essential purposes." He adds, with a gleam of hope, that

the Duke of Cumberland was then Grand Master, from which he doubtless inferred that with such distinguished patronage better days were in sight.

CHAPTER V.

THE GRAND LODGE AT YORK.

THE old Lodge at York, which arrogated to itself the title of "The Grand Lodge of all England," was an operative Lodge, which existed there from old times, and claimed to be the Lodge referred to in the Ancient Charges. In these it was stated that Edwin, called the son, but in reality the half brother, of King Athelstan, "held an assembly at York, and there he made Masons, and gave them charges." This would make the date about 860, but as there was an Edwin, King of Northumbria, in the year 627, credit was taken for this date in a speech delivered at the Merchants' Hall at York in 1726, by the historian, Francis Drake, in which he said, "We can boast that the first Grand Lodge ever in England was held in this city, where Edwin, the first Christian King of the Northumbers, about 600 A.D., who laid the foundation of our cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London, but as nought of that kind ought to be amongst so amiable a fraternity, we are content they enjoy the title of Grand Master of England; but the *totius Angliæ* (of all England) we claim as our undoubted right."

On the question of the identification of this Edwin, Dr. Plot, keeper of the Ashmolean Museum, in his "History of Staffordshire,"

written 1686, says that Athelstan had a brother of that name, of whom he was so jealous that he sent him to sea in a pinnace, without tackle or oar, in company only with a page, that his death might be imputed to the waves, and not to the King. Edwin, in desperation, threw himself overboard, and was drowned, though there is also a tradition of his being rescued on the coast of France. Edwin's name has, however, been found in a charter granted by King Athelstan at Winchester, where he is described as "cliton," meaning "inclytus," or "renowned." (See paper by Brother Dring, Quatuor Coronati Transactions, Vol. XXII., p. 6).

The Rolls of York Minster contain entries which show that in 1370 a body of superior Masons were working under the direction of the Chapter of the Minster, who had rules for their craftsmen. Reference is made in these records, as in those of Canterbury, to a Lodge of these Masons, the officers of which were described as Master and Wardens, and the three degrees of Master Masons, Fellows, and Apprentices, are also referred to. The meetings are said to have been held in the crypt of the Minster.

These Masons held an Annual Assembly at York, and in the sixteenth century several distinguished outsiders were enrolled among their number as speculative Masons. These meetings, becoming known to Queen Elizabeth, excited her fears as to whether the Society was not also a political one, which might assist in a rising in favour of her rival, Mary, Queen of

Scots. Accordingly, Elizabeth sent a body of officers to make an enquiry as to what took place in this secret Lodge. They were received by the Master, Sir Thomas Sackville, who explained the object of the Society; and they were so pleased with it that it is said that they desired to be initiated in the Order, and returned with favourable reports to the Queen.

One must not imagine that a Society such as this would always retain the interests of its members among the political changes of those days, and no doubt for a time the York Lodge became dormant. In 1705, and possibly earlier, it was revived; but from that date minutes of its meetings were kept, as appears from a letter of the Secretary of the Lodge, written in 1778, in which he states that he had inspected an original minute book of that Lodge, beginning in 1705, and ending in 1734, which contained the names of the Masters during that period, beginning with Sir George Tempest, Bart. For some time the Lodge had no fixed place, meeting generally at the Star Inn, Stonegate, York, though once we find that it went further afield, and met at Bradford in the year 1713.

In 1756, as the York Lodge was for the time being in abeyance, the Society of the Ancients, or Athol Masons, formed themselves into a Grand Lodge, and took the title of Ancient York Masons, though in fact their origin was in Ireland, and not in Yorkshire.

In 1761 the York Lodge was revived, the Grand Master for that year being Brother Francis Drake, F.R.S., to whom we have already referred.

In 1770, the York Lodge issued a military warrant constituting a Lodge for the Inniskilling Dragoons, and subsequently granted a further warrant empowering that Lodge to work the Royal Arch degree.

The most noteworthy act in the existence of the York Grand Lodge occurred in 1779, when William Preston, the editor of one of the editions of the book of Constitutions, having quarrelled with the Grand Lodge in London, formed the idea of turning the Lodge of Antiquity to which he belonged into a new and rival Grand Lodge. Accordingly he, with the other members of his Lodge, who sided with him, corresponded with the Grand Lodge at York, enquiring as to their credentials and antiquity. One letter from Benjamin Bradley, the Junior Warden of the Lodge of Antiquity, is dated 28th September, 1778, and the York Lodge answered it shortly after, and pointed out that their minutes went back to 1705, and therefore the Grand Lodge was in existence prior to the birth of the London Grand Lodge in 1717. Preston and his colleagues subsequently expelled from the Lodge, Northouck, the Treasurer, and two others, and subsequently issued a manifesto alleging that "sundry innovations and encroachments have been made and are still making on the original plan and government of Masonry, by the present nominal Grand Lodge of London, highly injurious to the institution itself." In the end the Lodge of Antiquity applied to the York Grand Lodge to be constituted a separate Grand Lodge, and on 29th March, 1779, the warrant was granted by the York body, which reserved to itself the territory

between the Tweed and the Trent, and allowed the new body to act in the district South of the Trent. The warrant is in the following terms :
“ By virtue of the authority inherent in us as the Most Worshipful and only legal Grand Lodge of All England, of Free and Accepted Masons, we do admit them (the Lodge of Antiquity) to a participation of our government ; and we do give and grant unto them, independent of the power they already possess as a private Lodge of Masons, acting by an immemorial Constitution, full Power and Authority to assemble as a Grand Lodge of Free and Accepted Masons, for that part of England situated South of the Trent, so long as they do keep inviolate, the Ancient Charges and Regulations of our Order, and do acknowledge the Allegiance and Homage due to us, as the Most Ancient Patrons of Masonic Art.”

The new Grand Lodge, in fact, issued warrants for the formation of two new Lodges, which had only a short lease of life, No. 1 being called “The Perfect Observance,” and No. 2 “The Perseverance and Triumph,” the latter title obviously referring to Preston’s idea of conquering the Grand Lodge in London ; and one is not surprised to find that Preston himself was the first W.M. of the latter Lodge.

There is no doubt that when the York Grand Lodge in 1779 took the step of constituting another Grand Lodge, it was itself in a moribund state, for its minutes had ceased to be preserved after 1734, and for some years between that time and 1761 no meetings whatever had been held. In the latter year it was revived, but the London

Grand Lodge was the predominant body, and on 23rd August, 1792, the last meeting of the York Grand Lodge was held, and it thereupon ceased to exist.

The present York Lodge, No. 236, never had any connection with the Grand Lodge of York, for it was founded in July, 1777, under a warrant from the Grand Lodge of England. Its original title was that of "The Union Lodge," and the title was altered to "York Lodge" in 1870. It, however, preserves the documents and property of the old York Grand Lodge, including five Ancient Charges, dated in the seventeenth century, and a white staff used by the Grand Master, together with a blue cloth coat, having a red collar, formerly worn by the Grand Tyler.

CHAPTER VI.

THE BOOK OF CONSTITUTIONS.

I N his "History of Civilisation in England" Buckle remarks of the Scotch mind that the "boldness, which in the seventeenth was practical, became in the eighteenth century speculative"; and it certainly appears that this observation may be extended to the practical Masons of the seventeenth century, who were the forefathers of the speculative Freemasons of the eighteenth century. Critics of the history of Freemasonry are prone to contend that, while it is clear that the later Lodges were founded on the earlier ones to the extent of imitating their phraseology, they doubt if there was any further connection between the two. We do not think that the case need be put any higher than that; and it would not have altered matters if there had been a distinct gap of years between a time when operative Masonry ceased to be practised, and the year 1717, when speculative Masonry took firm root in England. In truth, the whole of the facts go to show that there was no such gap, and it is interesting to note that at the present time there are two Lodges—the Lodge of Antiquity, No. 2, and the Royal Somerset House and Inverness Lodge No. 4, which, contrary to the custom of all other Lodges, have no existing warrant of constitution to prove their right to work under Grand Lodge, and which are exempted by our present Book of Constitutions (bye-laws 125 and

126) from the obligation of having such warrants, on the ground that "they act under immemorial constitutions," from which fact they are referred to as "time immemorial Lodges," though there are several other Lodges, such as that at Alnwick, entitled to the same distinction.

With reference to the Lodge of Antiquity there is a very interesting, but at present unauthenticated, story, that there are still preserved the minutes of its predecessor, the old Lodge of St. Paul's, which are said to record that while St. Paul's Cathedral was being built, from 1675 to 1710, every mason employed there was obliged to belong to the St. Paul's Lodge, which had its headquarters at the Goose and Gridiron in St. Paul's Churchyard. This Lodge it appears had two branches—one, the Square or Blue Lodge, the other the Arch or Red Lodge. In 1710, so the story goes, Dr. Anderson became Chaplain of the Lodge; but why a Presbyterian minister should have been selected as an officer in connection with a Lodge formed to build a Cathedral for the Church of England is unexplained. Anderson afterwards formed a Lodge of Speculative Masons, as distinguished from the Operative Lodge of St. Paul's; and it is interesting to learn that the initiation fee of the new members was five guineas—a tolerably heavy one, looking at the difference in value of money at that time as compared with the present day. Up to the end of 1714, Payne, Johnson, Stuart, Desaguilers, Sayer, Montagu, and Entinck were made members of the new Lodge. Anderson's action, in forming this new Lodge, was considered to be an unauthorised innovation on the methods of Operative

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Masonry, and eventually his name was struck off the list of members, but whether his friends' names were likewise removed does not appear. It is said that Anderson then founded a new Lodge called the Lodge of Antiquity, now No. 2 on the register of the Grand Lodge of England, after which he founded three more Lodges at the Crown, the Apple Tree, and the Rummer and Grapes.

We come now to the first authorised work issued on behalf of the Grand Lodge of England, the "Book of Constitutions," written by Dr. Anderson himself, and which, although it contains many weak and imaginative statements, has no references in it to the story we have referred to, concerning the supposed development of the Lodge of Antiquity under the author, Dr. Anderson, himself.

It is stated, but has not yet been proved, that, as no formal "Book of Constitutions" was in existence between 1717 and 1723, the laws under which Grand Lodge worked during that time were those of the old Operative Masons, known as the "Padgett Constitutions," having been written by Robert Padgett in 1686. The old constitutions, and traditional history of the operative Masons were contained in those MSS., which we know as the Ancient Charges, and Anderson refers to these in his work, stating that "The Freemasons had always a book in manuscript, called the Book of Constitutions (of which they have several very ancient copies remaining), containing not only their Charges and Regulations, but also the history of architecture from the beginning of

time; but they had no Book of Constitutions in print till His Grace, the present Duke of Montagu, when Grand Master, ordered me to peruse the old manuscripts, and digest the constitutions with a chronology." The Duke of Montagu, it will be remembered, served the office of Grand Master from June, 1721, to June, 1722. Anderson afterwards somewhat enlarged the account of his production of the 1723 book, by stating that "at the Grand Lodge, held on 29th September, 1721, the Duke of Montagu as Grand Master presiding, his Grace's worship and the Lodge, finding fault with all the copies of the old Gothic Constitutions, ordered Bro. James Anderson, A.M., to digest the same in a new and better method." Anderson set to work, and on 27th December, 1721 (being St. John's day in winter) the Duke of Montagu, at the desire of the Lodge, appointed fourteen learned brothers to examine Bro. Anderson's manuscript and to make a report. The report obviously was satisfactory, for on 17th January, 1723, that ever-to-be-remembered meeting of Grand Lodge was held at the King's Arms, when the Duke of Wharton's irregular appointment as Grand Master on 24th June, 1722, was confirmed. At this same Grand Lodge the proof sheets of Anderson's work were produced and were approved, "with the addition of the ancient manner of constituting a Lodge," and Anderson was made the hero of the day by being appointed and invested as Junior Grand Warden. On 28th February, 1723, his work appeared, and was announced in the "Post Boy" of that date, the title page reading "The Constitutions of the Freemasons, containing the History, Charges, and Regulations of that most

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Ancient and Right Worshipful Fraternity. For the use of Lodges. London. In the year of Masonry, 5723. Anno Domini 1723."

The contents of the book may be divided into four parts. The first contains the fabulous history of Masonry from the days of Adam to the year 1721, and extends over 48 pages. The second part consists of some of the old charges of the Operative Masons, while the third part embodies the General Regulations, compiled by George Payne, who was twice elected as Grand Master, in 1718 and 1720. These Regulations were written by Payne in 1720, and confirmed by Grand Lodge in the following year. The book concludes with a selection of Masonic Songs, the first of which is the celebrated "Entered Apprentices Song," still sung in our Lodges, and written in 1722 by Matthew Birkhead. Not the least interesting part of Anderson's book is the frontispiece, showing a Masonic Temple, with the three orders of Architecture. There are several figures in the front of the picture, which have been identified by Bro. H. Sadler as the Duke of Wharton, being invested as Grand Master by the Duke of Montagu in 1722, who is handing to his successor the "Book of Constitutions" as a guide in his work. On the right of the new Master is the figure of Dr. Desaguiliers, attired in a black gown and bands.

The section of the book relating to English History stated that "the laws and charges of Freemasons had been seen and perused by King Henry VI. and his honourable Council, who allowed them as they had been drawn out and collected from the records of ancient times," and



Frontispiece to 1st and 2nd Editions of Book of Constitutions.
(1723 & 1738). (Page 58).

it stated boldly that Charles II. was an accepted Freemason, attempting to prove it by the statement that he was a great encourager of the Craftsmen, and the writer proceeded to say that "William III. was by most reckoned a Freemason." These doubtful statements speedily brought upon the learned author an attack contained in an anonymous pamphlet entitled "The Secret History of the Freemasons, being an accidental discovery of the ceremonies made use of in the several Lodges." Anderson is referred to as "our learned author of the Constitutions, like a true author of uncertainties," and twitted with having failed to prove his assertion from such records as the State papers or other authorities. It is somewhat strange that Anderson's statements as to Henry VI. have in recent years found some warrant in the discovery of the "William Watson, MS." and the "Henery Head MS." referred to in our first volume.

A voluminous writer like Dr. Anderson could not be expected to rest content with the Masonic laurels, earned in 1723, by the publication of his "Book of Constitutions," for as years went on he found, as most historians do, much additional information relative to his subject, and accordingly we find that on 24th February, 1735, when the Earl of Crawford was Grand Master, Anderson came before Grand Lodge and pointed out that a new edition of his work had become absolutely necessary, for which, like a far-seeing Scotsman, he had already prepared the necessary materials. Grand Lodge approved of his idea, and ordered him to lay his papers before the Grand Officers, present and past, who were

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to report to the Lodge. The result of this was that someone suggested to Anderson that a little more detail with regard to the historical portion would be pleasing to the Craft; for history up to that time had always been written with a very free hand. Scotsmen, such as Anderson, would remember that, in the library at the Vatican, was a history of Scotland which proved to the writer's entire satisfaction that that country was sprung from Scota, the daughter of Pharoah, who came from Egypt, landed in Ireland, and whose descendants afterwards invaded Scotland, and wrested it from the power of another mythical sovereign named Brute. (See Lingard's "History of England," Vol. 1., p. 403.) In order to pin Anderson down to this line of argument, another meeting of the Lodge was held on 31st March, 1735, when a minute is recorded that Bro. Anderson was ordered to insert in his new book the Patrons of Masonry that could be collected from the beginning of time, with the Grand Masters and Wardens, ancient and modern, and to bring the record up to date, there were also to be given the names of the Stewards, since 1721, so that possibly the gentlemen making the suggestion, being some of such Stewards, might be handed down themselves to Masonic fame.

Anderson accordingly set to work on the extended History, and eventually increased this part of the book from the 48 pages of the first edition to 139 pages. Nearly three years were consumed in this effort, and on 25th January, 1738, Anderson submitted his manuscript to Grand Lodge, who approved of it, and ordered the author to proceed with the printing,

and this second edition was published later in that year. Undeterred by the forcible criticism of his previous work in regard to English History, Anderson, full of faith in his facts—though at the time he could not give the proofs—boldly returned to the periods of Henry VI., and the Stuarts. Dealing with the former sovereign he stated that, during Henry's minority, a period which ended in 1442, "there was a good Lodge under G.M. Chicheley, held at Canterbury, as appears from the Latin Register of Milliam Molart, Prior of Canterbury in MS.," and he adds that, in that document, are given the names of the Master and Wardens of the Lodge, with 15 Fellow-Crafts, and 3 Entered Apprentices. Here Anderson had some authority to support his statements, for the work referred to by him is actually to be found among the Tanner MSS. in the Bodleian Library, Oxford, and appears to bear out most of his statements.

Anderson also elaborated the biographies of James I. and Inigo Jones by stating that the King, who was "a Royal Brother Mason, and Royal Grand Master by prerogative, appointed Inigo Jones his General Surveyor, and approved of his being chosen Grand Master of England to preside over the Lodges." He further stated that Nicholas Stone, the sculptor, was appointed Grand Warden in 1617, Deputy Grand Master in 1618, and ultimately served as Grand Master until his death in 1652. Sir Christopher Wren was also fitted into office as having been Senior Grand Warden in 1663, and Deputy Grand Master in 1666. The account in the previous edition concerning Charles II. as a Free-

mason was extended by alleging that the King in his travels had been made a Freemason, and having observed the exact structures of foreign countries, he resolved to encourage the Augustan style by reviving the Lodges, and approved their choice of the Earl of St. Albans as their Grand Master, with Sir C. Wren and Mr. John Web as his Wardens. Anderson goes on to say that this Grand Master held a General Assembly and Feast on 27th December, 1663, when six regulations were made concerning the Craft, providing that all candidates were to be loyal men, 21 years of age, and a roll of all Freemasons should be kept. Anderson had also, in this edition, more to tell of William III., who from merely "being reckoned a Freemason," in the first edition, was, in the second, stated to "have been privately made a Freemason," and also that he approved the choice of Wren as Grand Master.

It will be remembered that when the first book was published in 1723, the Duke of Wharton, a prominent Jacobite, was in the chair of Grand Lodge, and in those early years, it is generally understood that Freemasons, as a body, were interested in the fortunes of the Pretender to the crown of England. As the years went on, a change came over the political interests of the members of the Craft, who became Hanoverians at heart, especially, of course, in the days of George II., whose son Frederick, Prince of Wales, was well known in the Craft. Anderson himself openly professed his zeal for the Hanoverian succession, and stated this, in so many words, in a petition which he made to the Treasury in 1729 for a lease of his Chapel



Frontispiece to 3rd Edition of Book of Constitutions. (1756). (Page 66).

in Swallow Street, St. James'; and to emphasise this fact, we find that in 1735 he received a Royal Bounty of £200 from Queen Caroline, who was acting as Regent during the temporary absence from England of her husband George II.

Looking at matters now, through these royalist spectacles, Anderson deemed that he could adorn his story of the revival of Freemasonry in 1717 by pointing out that it arose immediately after the rebellion of the old Pretender, which began, it will be remembered, in 1715, and was put down in February, 1716, when James returned to France. Anderson accordingly, in his 1738 book, tells us that "King George I. entered London most magnificently on 20th September, 1714, and after the rebellion was over, A.D. 1716, the few Lodges in London, finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the centre of Union and Harmony, viz., the Lodges that met—

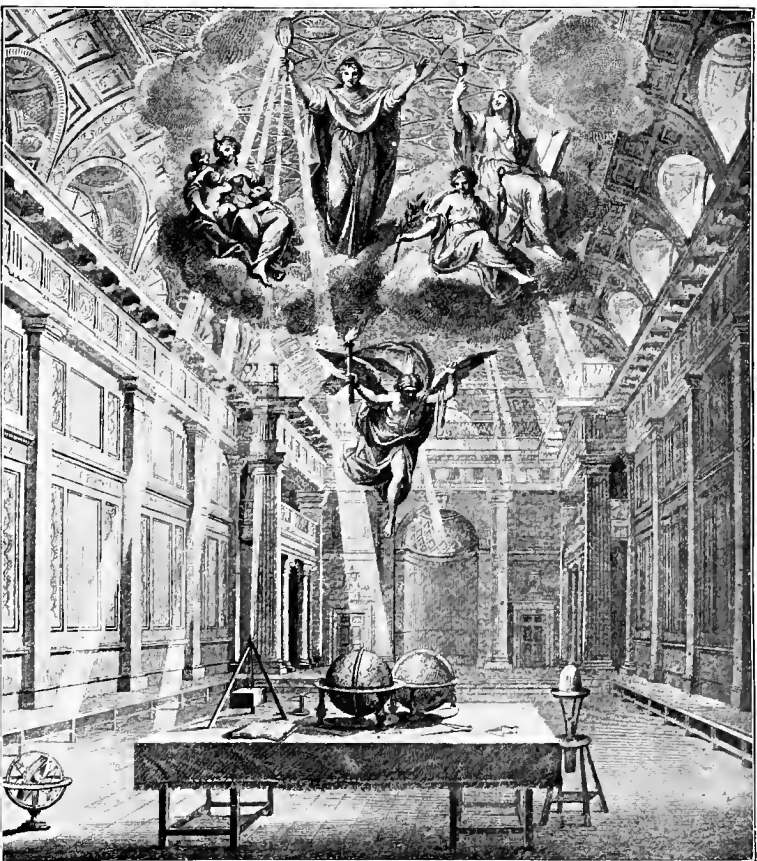
1. At the Goose and Gridiron Ale-house in St. Paul's Churchyard.
2. At the Crown Ale-house in Parker's Lane, near Drury Lane.
3. At the Apple Tree Tavern in Charles' Street, Covent Garden.
4. At the Rumm̄r and Grapes Tavern in Channel Row, Westminster.

They, and some old brothers, met at the said Apple Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge *pro tempore* in due form, and forthwith

revived the Quarterly Communication of the officers of Lodges called the Grand Lodge, resolved to hold the Annual Assembly and Feast, and then to choose a Grand Master from among themselves till they should have the honour of a noble brother at their head. Accordingly, on St. Baptist's Day, in the 3rd year of King George I., A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-house."

Probably no passage in any Masonic work has given rise to more discussion than this one. Whether Wren was actually an operative Mason; whether, when aged over 80, he could be said to neglect his Brethren; whether the old Operative Lodges had quarterly meetings of their officers; whether the meeting in 1717 could be called a revival; and whether there were only four Lodges which joined in the movement—these are all questions which have been constantly discussed, but never fully answered. On the last question, the anonymous author of "The Complete Freemason, or Multa Paucis, for lovers of secrets," argues that the number of Lodges was six, while other writers point out that there were many more Lodges then in existence. One fact, however, is certain, and that is that ever since then Grand Lodge has met every three months, has called its meetings "quarterly communications," and has held an Annual Feast or Festival.

There is a very interesting and significant statement in this second book of Anderson's which may explain why the history of Free-



Frontispiece to 5th Edition of the Book of the Constitutions.
(By courtesy of "The Connoisseur") (Page 67).

masonry is now, and may always remain, incomplete. Anderson says that many of the records of the fraternity, in the time of Charles II., and of previous reigns, were lost in the days of James II., and at the Revolution in 1688, and that many of them were too hastily burnt in his time from a fear of making discoveries, so that we have not so ample an account as could be wished of the Grand Lodge. He further says that there was a manuscript which was burnt in 1720, the author of which was Bro. Nicholas Stone, whose name will be seen on the tablet in the Embankment Gardens as the sculptor of the old York Gate, leading to the Thames. What these burnt manuscripts contained we can only speculate, but some of the later ones may have had some reference to political events in connection with the Pretender, which were better lost in oblivion, when State trials were not infrequent. Possibly, however, they only dealt with purely Masonic secret affairs.

The other contents of the second book were similar to those of the former one, except that there was added a paper called "A Defence of Freemasonry, occasioned by a pamphlet called 'Masonry Dissected.'" The offending work, "Masonry Dissected," was written by Samuel Pritchard in 1730, and the answer to it was naturally considered at the time to have been written by Anderson. It has at length been found that the author of the defence was Martin Clare, F.R.S., a Grand Officer at the time of its publication, and who in 1741 became Deputy Grand Master. Anderson's 1738 book, and Clare's "Defence of Freemasonry," were sub-

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sequently reprinted in a separate work entitled "The Freemason's Pocket Companion," published by "W. Smith, a Freemason."

Anderson died a year after the completion of his *magnum opus*, and was buried 2nd June, 1739, at Bunhill Fields, his friend Dr. Desaguliers attending, with a dozen Freemasons, who encircled the grave, when, as we read in the "London Daily Post," the brethren "in a most dismal posture, lifted up their hands, sighed, and struck their aprons three times in honour of the deceased."

By the year 1756, such progress had been made in Freemasonry that a third edition was deemed necessary. This was issued under the editorship of the Rev. John Entick, with a new frontispiece, showing Masonry enthroned. In 1767 appeared the Fourth Edition, edited by a committee, while in 1776, an appendix was published, compiled by a man destined to make trouble in the Masonic world. This was William Preston, the author of a book entitled "Illustrations of Masonry," as well as several other Masonic works. In 1784 the 5th edition of Anderson's work was published, compiled by John Noorthouck, in which the historical portion was enlarged to 350 pages. There were in the world of Art of those days two celebrated men, one a painter and one an engraver, who frequently collaborated, the engraver producing by the stipple process on copper the works of the former; and these two men it was the good fortune of the editors of this edition of the book to be able to engage to produce a new frontispiece, which, through their names, has become

a well-known work in the Art world. The painter was Guiseppe Cipriani, and the engraver was the famous R. Bartolozzi, both of whom had been appointed Royal Academicians by Sir Joshua Reynolds, when he founded the Royal Academy in 1769, and both these artists were members of the craft. The frontispiece they produced represents Freemasons Hall, where Truth holds up her mirror, and sends the Genius of Masonry, with lighted torch and Masonic emblems, invest the Grand Master.

A curious conflict arose in 1779 between the two editors, Preston and Noorthouck. Preston was a man of original views, with an overbearing manner, and being a member of the Lodge of Antiquity, he took it into his head to walk in his Masonic clothing, after hearing a Masonic sermon at St. Dunstan's Church, Fleet Street, to the neighbouring Mitre Tavern, where the Lodge was held. This public display, though often made in those days, was contrary to the wishes of the more advanced members of the Lodge, including the Treasurer, John Noorthouck, who appealed to Grand Lodge on the point, with the result that Preston was expelled from the Masonic ranks. Preston, however, was not one of those who calmly sit down and accept defeat, and this he proved by hoisting a standard of rebellion, and having expelled Noorthouck and three others from the Lodge, Preston and his friends obtained from the Grand Lodge of York, in 1779, a warrant constituting the Lodge of Antiquity, a "Grand Lodge for the district South of the Trent."

The new "Grand Lodge South of the Trent,"

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not turning out a success, in 10 years the novelty of rebellion wore off, when Preston himself capitulated, apologised to Grand Lodge, and in 1789 was re-admitted to the privileges of the Craft. Preston died in 1818, and was buried in St. Paul's Cathedral, but what was his title to that honour remains unknown.

A new edition of the book was obviously called for after the Union of the two Grand Lodges in 1813, and two years afterwards the sixth edition appeared; but, by this time, men's minds were rising superior to the thralldom of the old historical narratives of Anderson. The new editor, William Williams, escaped from the difficulty by leaving that part out altogether, but he promised that it should appear with as little delay as possible. In fact the Rev. Mr. Black was directed to revise it, so as to bring it down to date; but we doubt if it was ever really intended to be reprinted, and it certainly never re-appeared in the subsequent editions issued by Grand Lodge from time to time. For this edition of 1815 it appears that the Grand Master, the Duke of Sussex, gave an order for a new plate to be prepared; but, from some reason or another, no record of a formal resolution to order the plate was made in the minutes of the Lodge. The plate was duly drawn and engraved, and the bill sent in to Grand Lodge, when great confusion arose on the matter; but, as the Grand Master had obviously given the order, the account was eventually paid, though the block was never used in actually adorning copies of the "Book of the Constitutions." A copy of the block appeared in "The Masonic Illustrated," with an article by Bro. H. Sadler,



Proposed frontispiece to 6th Edition of Book of Constitutions.
(1815). (Page 69).

and by kind permission of the "Freemason," we are now able to reproduce it. The bust shown on the plate is that of George IV., and the wooden box is the Ark, which was made in 1813 to contain the articles of the Union, and was intended to be always placed before the throne in Grand Lodge. The Ark was destroyed in a fire at Freemasons' Hall in 1883, but the articles of Union are happily still intact in the archives of Grand Lodge.

CHAPTER VII.

THE RITUAL.

ONE of the first problems which presents itself to the mind of the Masonic student is, who wrote the Ritual?—a question more easily asked than answered. The point is similar to the enquiry of who built our old Cathedrals, such as those of Lincoln and Winchester, the answer to which is that those structures are composite ones, designed by one architect, and altered and added to, from time to time by others.

The most primitive form of ritual, of which we hear, was in the old operative days of Scotland, when a Mason was made by the simple expedient of a Master communicating to him "the Mason word"; though the curious will regret that we have no mention of the word itself. In the operative lodges in England there is no mention of any such word used by them, the ritual then being mainly confined to reading the Ancient Charges in the Lodges, which, we hear, were frequently held in the open air, due precautions being taken against the intrusion of strangers.

Coming to 1717, there seems little reason to doubt that a ritual speedily came into vogue, and probably Payne, who was Grand Master both in 1718 and 1720, had a hand in it. As no copy of so early a ritual is in existence, it is still a matter of speculation and discussion as to how many separate degrees were then worked. The view

which has found most acceptance is that originally there was only one degree, which combined in itself the substance of what are now the first and second degrees. Such light as we have on the matter is thrown by the minutes of the old Lodges, from which we find that in quite early days, and certainly as early as 1725, there was a separate second one known as the Master Mason's degree. By 1730 there were clearly the three degrees in existence, if we may rely on what are called the spurious rituals, published by outsiders at that time, such as Samuel Pritchard's "Masonry Dissected," and a broadside (a copy of which is preserved in the Guildhall Library of the City of London), entitled "Puerile signs and wonders of a Freemason, with their ways of admittance and entrance, being found in the cabinet of MSS. of a brother deceased, the 6th of August, 1730; likewise their oath, and by what means they know a brother, etc." The broadsheet was reprinted, with slight verbal alterations, in the "Pennsylvania Gazette" for 3rd December, 1730. As will appear from a perusal, it does not profess to be an entire ritual, but rather a series of test questions on the lines of the present "Fifteen sections of the Lectures."

Three other publications of the same class have recently been unearthed by Bro. Broadley, which are of great interest. One is dated 1725, and entitled "The whole Institutions of Freemasons opened, as also their words and signs." Another, printed in 1726, is called "The Grand Mystery laid open, or the Freemasons' signs and words discovered"; while the third is dated

1729, and professes to be “Bl—ke—y’s Prologue and Epilogue, or the Theatre Royal in Drury Lane, the Grand Lodge for Freemasons.”

In those days the whole of the degrees were conferred on a candidate on the same day, and he was first made an Apprentice and Fellow-Craft, after which there was another ceremony, much shorter than the present one, before a separate Lodge of Master Masons, when the candidate was again proposed and balloted for, and another fee had to be paid. This was after the days when the third degree was worked only in Grand Lodge itself, owing to the Right Worshipful Master (as he was then called) of an ordinary Lodge being unable to work the degree.

In the “Puerile Signs” the first degree is thus described:—

Q. Are you a Mason?

A. I am.

Q. How shall I know you are a Mason?

A. By signs, tokens, and points of my entrance.

Q. How was you made?

A. Neither naked, nor cloathed; standing or lying; but in due form.

Q. Where was you entered?

A. In a just and perfect Lodge.

Q. What makes a just and perfect Lodge?

A. A Master, two Wardens, and four fellows, with Square, Compass and common gudge. (N.B.—One of them must be a working Mason.)

Q. Where was you made?

A. In the Valley of Jehosaphat, behind a rush bush, where a dog was never heard to bark, nor a cock crow, or elsewhere.

Q. Where does the Master Mason set his mark on the work?

A. Upon the South-East corner.

Q. Have you been in the kitchen? (N.B.—You shall know an entered apprentice by this question.)

A. Yes, I have.

Q. Did you ever dine in the hall? (N.B.—A Brother Mason by this question.)

A. Yes I have.

Q. How old are you?

A. Under five, or under seven, which you will. (N.B.—When you are first made a Mason you are only Entered Apprentice, and till you are made a Master, or, as they call it, passed the Master's part, you are only an Entered Apprentice, and consequently must answer under seven, for if you say above, they will expect the Master's words and signs.) Note.—There is not one Mason in a hundred that will be at the expense to pass the Master's part, except it be for interest."

Then follows an account of the candidate's admission into the Lodge, and the obligation he made "with his being cloathed," which consisted of putting on the Apron and Gloves. The Master is stated to have been attired in a yellow jacket, and blue pair of breeches, and there is a note to the effect that "the Master is not otherwise cloathed than common, the question and answer are only emblematical, the yellow jacket

being the compasses, and the blue breeches the steel points."

So far we have followed "The Puerile Signs," which no doubt were fairly accurate, but deal only with the first degree. Coming to the second degree, the ideas of the old Operative Masons, with whom geometry was part of their daily business, peep out, and they were doubtless of the same opinion as Plato, who remarked that "Geometry rightly treated is the knowledge of the Eternal." The ritual of this degree as given in Samuel Pritchard's "Masonry Dissected," was quite different to that of modern days, and commenced thus:—

Q. Are you a Fellow Craft?

A. I am.

Q. Why was you made a Fellow Craft?

A. For the sake of the letter G.

Q. What does that G. denote?

A. Geometry, or the fifth science."

It will be noticed that in old illustrations of Masonic Processions, and particularly in that of "The Scald Miserables," a banner was carried with this letter G upon it, as one of the emblems of the Freemasons.

The third degree was certainly in existence eight years after the establishment of Grand Lodge, for there is, in the British Museum, a manuscript dated 1725-1727, known as "The Book of the Fundamental Constitutions and Orders of the Philo-Musicae et Architecturae Societas, London," which contains the first evidence of three separate degrees. The Society consisted of worshippers at the shrine of Music,

who had learnt the ritual of Freemasonry, and practised it as part of the proceedings of their Society. From their minutes it appears that on 12th May, 1725, Brothers Cotton and Ball were regularly "passed" as Masters, and on the same day Brother Geminiani was regularly "passed" as a Fellow Craft and Master.

At the time of the Union of 1813 it was made part of the new regulations that the English Rite of Freemasonry consisted of "Entered Apprentice, Fellow Craft, and Master Mason, including the Supreme Order of the Holy Royal Arch." This expression has given rise to a great discussion as to whether originally the Royal Arch did not belong to the third degree of the Craft. The argument is that, granting that there was a third degree in 1725, and that the Royal Arch appeared between 1737 and 1740, was the Royal Arch fabricated by taking away part of the Master Mason's degree? All the learning on the subject will be found in Brother Hughan's admirable work on "The Origin of the English Rite of Freemasonry," and his conclusion is against the theory, though he adds another of his own to the effect that a word was placed prominently in the Royal Arch, which was previously given in the third degree, and known as the "Ancient word of a Master Mason." This word, the author adds, is communicated in some Master Mason's Lodges on the Continent, and is found on some old tracing boards of the eighteenth century. Rev. G. Oliver says that the difference between the systems of the Ancients and Moderns consisted solely in the working of the third degree, and that the Royal Arch degree was concocted by

the Ancients to widen the breach, but we see no evidence to support this statement.

By the year 1809 it was beginning to be felt that the existence of two rival Grand Lodges, in the shape of the Ancients and the Moderns, was a menace to the peace and future of Freemasonry in England, and the idea of fusion was growing in strength. One difficulty in the way was the existence of inevitable differences in the ritual, and in the constitution of Lodges. The Moderns themselves admitted that they had departed from the old paths, and had made alterations, so it was felt that, if these errors could be traced and adjusted, all difficulties could be smoothed over and the way cleared for a Union. Accordingly, "The Lodge of Promulgation" was formed by the Moderns, which continued its labours from 1809 to 1811, a copy of its minutes being preserved at Grand Lodge. The warrant states that it was founded "for the purpose of promulgating the Ancient Landmarks of the Order."

It would have saved considerable discussion if the Masons of 1809 had chosen a simpler word than such a metaphorical expression as "Landmarks" to express their meaning. A good many writers have assumed that the word was intended to mean "underlying principles of the Order," and so have defined the doctrines of the existence of the Great Architect of the Universe, and the authenticity of the Volume of the Sacred Law, as being two of the Landmarks of the Order. From various passages in which the word occurs in the minutes of the Lodge of Promulgation, it is perfectly clear that "Land-

marks" were important points in the ritual, which had become obscured by the introduction at first on the Continent—and doubtless afterwards copied in English Lodges—of various higher Orders of Freemasonry, which had inevitably reacted on the orthodox English rites. It does not appear to be a matter of any interest to compute how many of these cardinal points there are in our ritual, though one American writer, Mackey, in his "Encyclopædia of Freemasonry," numbers them as 25, while another scholar, Grant, computes them as 54. Possibly, nothing would have been said on this point had it not been for the fact that the original minutes were obviously written down so hastily, and illegibly, that they were subsequently ordered by the Lodge to be copied out in a fair hand. This was done, but the copy so made was not examined with the original, with the usual result that numbers of errors have remained, which have caused great confusion and discussion. Among them is a minute of 19th October, 1810, which, as it now stands, is made to read: "Resolved that it appears to this Lodge that the Ceremony of Installation of Masters of Lodges is one of the two Landmarks of the Craft, and ought to be observed." This expression, "two landmarks," has caused the greatest amount of discussion, for most readers have been caught by a slip of the copyist, and have taken the expression seriously. Finding, from another part of the minutes, that the Ceremony of Installation was ultimately recognised as one of the Landmarks, they enquired, "What was the other Landmark?" If we look at a minute of 28th December, 1810, we find that it enumerates, among the Ancient Landmarks of

the Craft, the following: "The form of the Lodge, the number and situation of the Officers, their different distinction in the several Degrees, and the restoration of the password *between* one degree and another, instead of in the degree." From this short list it is perfectly obvious that the Landmarks were many more than two in number; or so much time as the two years from 1809 to 1811 would not have been taken over their discussion. It is therefore quite obvious that the word "two" was either a gratuitous interpolation of the scribe; or, as Brother W. B. Hextall suggests in his valuable paper on the subject (*Quatuor Coronati Transactions*, Vol. XXIII.), a copyist's error for the words "true Landmarks."

One matter of discussion was the appointment of Deacons, who already formed a part of the working of the Lodges of the Ancients; and it is interesting to note that the jewel worn by those officers at that time was the winged Mercury of the Greeks, which in 1813, to mark the new regime, was altered to the Biblical dove, typifying a messenger.

The ceremony of Installation having been definitely settled as a Landmark, it remained to arrange a form of ritual for this purpose, which was eventually drawn up, and we hear that several Masters were soon after installed in the new way. This part of our ritual was again under discussion in 1828, when the form of installation was revised and finally settled. (See Sadler's "Ceremony of Installation.")

The labours of the Lodge of Promulgation came to an end in 1811, and though, up to that

time, no definite step had been taken towards a Union of the two branches of Freemasonry, there is no doubt that the results of the labours of the Moderns were approved by the Ancients, and prepared the way for the reconciliation of 1813, under the new and expressive title of "The United Grand Lodge of Ancient Free and Accepted Masons of England."

This was achieved by the drawing up of twenty-one Articles of Union, which were signed at Kensington Palace on the 25th November, 1813, by the Duke of Sussex, on behalf of the Moderns; and by the Duke of Kent, who had just succeeded the Duke of Atholl as Grand Master of the Ancients. They signed as Ambassadors do in a preliminary way, but separate meetings of both the bodies took place on the following 1st December, when the articles were duly ratified. It was one thing to call the new body a "United Grand Lodge," but it was obvious to all that much yet remained to be done to prove its unity, and to get the members to work together on the same lines. The first of the Articles of Union provided that there should be established "a full, perfect, and perpetual Union," of the two Fraternities of Free and Accepted Masons of England, so as to form and constitute but one Brotherhood," and Article 5 went on to devise means for carrying out the unity of the several Lodges by providing that the respective Grand Masters should each appoint nine worthy and expert Master Masons, or Past Masters, under the title of "The Lodge of Reconciliation," for the purpose of obligating, instructing, and perfecting the Masters, Past Masters, Wardens, and mem-

bers in the forms both of the Ancients and the Moderns. The object of this was to impart such a fuller knowledge on the part of the brethren generally of both forms of ritual, and general methods that a common ground might eventually be found on which to agree to one form and one method of working. A formal warrant for the new Lodge was accordingly issued on the 7th December, 1813, by the Duke of Sussex, on behalf of the Moderns, while the Ancients contented themselves with a Special Dispensation dated 1st December, 1813, empowering the nine members of this body to take part in the Lodge of Reconciliation. These two bodies appear to have treated themselves as separate Lodges, meeting alternately at Freemasons' Tavern and the "Crown and Anchor" in the Strand. On 27th December, 1813, the new Grand Lodge met, and the new regime commenced in earnest. Henceforth the Lodge of Reconciliation was one body only, and the members went on with their work of obligating Ancients in the Modern form, and vice versa. Amongst its other duties, Article XV. provided that when it should be ascertained what were the forms, obligations, regulations, working, and instructions to be universally established, speedy and effectual steps should be taken to obligate all the members of all the Lodges in all the Degrees in the new forms. The meetings of the Lodge of Reconciliation were held from time to time, and its minutes are preserved on loose sheets at Freemasons' Hall. In brief, it at first confined its attention to the London Lodges, informing the country Lodges that they were to proceed as usual till the new forms were settled, and after this had

been done, on 10th January, 1815, a circular was sent to the country Lodges asking them to send representatives to the Lodge of Reconciliation, which then met as a Lodge of Instruction weekly at Freemasons' Hall. One cannot suppose that this reforming body would have pleased everyone, and for a time a dissentient note was raised by six Ancient Lodges, including those of the Phoenix, the Duke of Brunswick's, Prince Edward's, and some others. The point in dispute was as to whether it was only the third Degree, or the whole of the three Degrees, which were the subject of revision; but eventually the opposition died away, after the Lodge of Reconciliation had revised part of the ritual of the second Degree to meet the wishes of the objectors.

In order to make Freemasonry a more compact body, meetings were convened by the Grand Lodges of England, Scotland, and Ireland, in connection with the work of the Lodge of Reconciliation, and a conference was held at Freemasons' Hall, London, on 27th June and 2nd July, 1814, when an agreement, called an "International Compact between the three Lodges," was approved, subject to its confirmation by each Grand Lodge.

The work of the Lodge of Reconciliation in settling the forms of Obligation in the first and second Degrees, and the forms of opening and closing in the three Degrees, was formally adopted by Grand Lodge on 23rd August, 1815, and at the meeting in May, 1816, we find that the members of the Lodge of Reconciliation attended and went through all the altered cere-

monies of the three Degrees. Two points in the third Degree were still unsettled, however, one being whether the Master's light was to be extinguished during the service, and the other was probably the secret word in the Degree which had appeared in two slightly different forms in the two schools of thought of the Ancients and Moderns. The first question was at the June, 1816, meeting of Grand Lodge, settled definitely in the negative, and the other was arranged by the simple expedient of allowing both forms of the word to be used; and in September, 1816, the Lodge of Reconciliation was thanked by Grand Lodge for its labours, and so came to an honourable end.

At a later period, the question of a uniform ritual for the Craft was discussed in Grand Lodge, and in 1869 a Committee was appointed to go into the matter, but the idea was not persisted in, and the Committee never made a report. The most antique method of working is known as the "Stability ritual," but those which have the greatest vogue at the present day are the "Emulation" and "Logic" workings, though there are other types used in the Provinces, one form of which is known as the "Oxford working."

In 1825, Richard Carlile, who was not a Freemason, published in the pages of "The Republican," a series of papers on the Craft, and he also wrote what he considered to be the rituals of those days, including those of the Mark, Royal Arch, and all the then known higher Degrees. He was a publisher in Fleet Street, but his temporary address was at Dor-

chester Goal. These papers were subsequently published in book form, and a revised second edition appeared in three volumes in 1843. In his introduction he says: "The following forms of opening, working, and closing Lodges are literally and truly the formularies of the three Common Degrees in Masonic Lodges, or that secret system which is called Craft Masonry. It has been communicated to me by Masons; it has been confirmed by other Masons; it has been the standard manual of Masonry since it was first published in "The Republican" in 1825."

CHAPTER VII.

THE LEGEND IN THE THIRD DEGREE.

THE Third Degree, with its historical setting, has always been a fascinating one, both to candidates in a Masonic Lodge from the beauty of its ritual, and to students of Masonic history from the clouds which have always hung over its origin, and lured on the would-be discoverer who has attempted to follow the winding stream to its source. Brother W. B. Hexall, in a paper entitled "The Hiramic Legend and the Ashmolean Theory," contained in the transactions of the "Lodge of Research" at Leicester, has pointed out no less than fourteen different theories which from time to time have been raised concerning the origin of the Third Degree. Several of these are concerned with the idea that, as in the Continental Templar Degrees, the death of the Grand Master of that Order was made part of the ritual, so some Royalists in England were supposed to have framed a Masonic rite to commemorate the death of Charles I., and to refer in it to a "missing logos" in the person of the Young Pretender.

Now, as to the story of Hiram, it is not found in the Bible, nor in any of the traditions and histories contained in that ancient Jewish Commentary known as the Talmud. Rev. Geo. Oliver, in a work entitled "The Freemason's Treasury," p. 288, published in 1863, states that "the legend was evidently borrowed from cer-

tain idle tales taken out of the Jewish Targums, which were published in London, A.D., 1715, from a MSS. in the University Library at Cambridge." It was doubtless the tempting date of 1715, so near to 1717, that led Oliver to conjecture that the publication of the Targum at the former date must have had something to do with a Masonic tradition which came to light a few years after 1717.

The information given by Oliver as to the Targum is very meagre; and when one remembers that these Targumim are but paraphrases, in the Chaldaic Hebrew, of the original versions of the Bible—mostly without additions, except verbal glosses—the inherent improbability of Oliver's statement will be at once seen.

The Targum referred to has, however, been brought to light, and on this point we are able to quote from a learned Hebrew scholar, Dr. Adam Clarke, who in the Preface to his "Commentaries on the Bible," published in 1825, says "The Targum ascribed to Jonathan ben Uzziel embraces the whole of the Pentateuch, but is disgraced with the most ridiculous and incredible fables. When the London Polyglot was put to press, no Targum was found on the two Books of the Chronicles, but after that work was printed a Targum on those two books was discovered in the University of Cambridge, printed at Amsterdam with a Latin translation, quarto, by D. Wilkins. It is attributed to Rabbi Joseph, the blind, who flourished about A.D. 400."

A copy of this work will be found in the Granville collection at the British Museum in a

small volume (8 by 7 inches), bound in whole calf. The work is printed in Hebrew on one page, and in Latin on the opposite one. The title page in Hebrew reads "Targum of the Books of Chronicles," with the sub-title in Latin, "*Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum. Autore, Rabbi Josepho, rectore academeiae in Syria. Nunc demum e MS. Cantabrigiensi descripta, ac sum versione Latina in lucem missa a Davide Wilkins. Amsterdam, apud Johannem Boom, 1715.*" We may add that the work contains no allusion whatever to the "idle tales" concerning Hiram, mentioned by Dr. Oliver, so we must seek elsewhere for the source of the Hiram legend.

In the authorised version of the Bible occurs the following passage concerning the building of King Solomon's Temple:—"The pots also, and the shovels, and the fleshhooks, and all their instruments did Hiram his father make to King Solomon for the house of the Lord of bright brass," II. Chron. IV. 16. The expression "Hiram his father" reads in Hebrew as "Hiram Abif," and Miles Coverdale in his edition of the English Bible, published in 1535, renders the verse thus: "And pottes, shovels, fleshokes, and all their vessels made Hiram Abif of pure metal for Kynge Salomon unto the House of the Lorde." Dr. Anderson, when writing his Maconic history in 1723 in the Book of the Constitutions followed Coverdale by treating "Abif" as a surname, though, of course, it is strictly the Hebrew word "Ab," meaning "father," followed by the possessive "iv,"

meaning "his."

Now the Targum Dr. Oliver refers to not only fails to support the Hiramic legend, but it also fails to even call him "Abif," and alters his title to "Rabbi," or Master, thus making his description agree with that of the present German Bible, "Hiram sein Meister," though in Luther's Bible the name is rendered "Hiram Abif." (See on the subject of this Targum a note by Brother Rev. M. Rosenbaum in "Ars Quatuor Coron.," Vol. XIX., p. 121.)

The writer of the article on Freemasonry in the "Encyclopædia Britannica" says that the Hiram story of Masonic tradition closely resembles the Scandinavian story of Baldur; but this can only be a coincidence, for no one has yet asserted that there is any connection of our ritual with such a Scandinavian origin.

We now come to the theory of the Egyptian story of "Isis and Osiris," which scholars of to-day spell out of those heiroglyphics, which are known as "The Book of the Dead." As these old Egyptian writings were undeciphered in the year 1725, when the Masonic legend was first written, the authors of the latter must have read the story from the Greek writer, Plutarch; who, in his "Moral Works," has told the tradition of the death and coming to life again of the Egyptian divinity Osiris, which has been claimed as the origin of the Hiramic legend. As the subject is of great interest to the Masonic student, and there is no convenient translation in English, we subjoin one which we have made and collated with a French translation published in Paris by S. Crespin in 1614.

The Osiris Legend.

“When Osiris reigned in Egypt, he managed to preserve the Egyptians from lives of poverty, suffering, and brutality, teaching them to plant and sow, establishing laws for them, and inducing them to honour and revere the gods. He succeeded in these projects without employing any force of arms, and managed to attract and retain the love of the greater part of his people by gentle persuasion and entreaties. These he enshrined in songs, accompanied by music, in consequence of which the Greeks were of opinion that he was identical with Bacchus.

Typhon, during the time that Osiris was absent from Egypt, did not revolt, and during this period Isis, the wife of Osiris, kept proper order there, and managed to exercise a good influence. But on the return of Osiris to Egypt, Typhon stirred up a conspiracy, drawing to his side no less than 72 men, in addition to the King of Ethiopia, called Azo, who also joined him. Having secretly taken the measure of the body of Osiris, Typhon made a magnificent chest, carved and decorated very exquisitely, which he brought into the hall where he came to dine with his followers.

Everyone was pleased to see such a fine piece of work, and admired it exceedingly. Typhon, pretending to jest, said that he would willingly give it to the man whom the chest fitted. The whole company tried one after the other, but no one was found well proportioned enough to fill it. At length Osiris himself lay down within the chest, when some of the conspirators sud-

denly rushed together and forced the lid upon it, while others obtained nails, and some a hammer, with which they nailed it down. They then bore it to the mouth of the River Nile, at a spot named Tanitigue, which is near the sea. This is the reason why that mouth of the river is execrated by the Egyptians, and why they call it accursed. It is said that all this was done on the 17th of the month called Athyr, during which the sun passes through the sign of Scorpio, and the year was the 20th of the reign of Osiris.

Isis, having heard this story, cut off a lock of her hair, arrayed herself in mourning, and in this sad attire went wandering hither and thither, in the greatest distress, to try to glean some further news concerning her lord Osiris. No one either came or spoke to her, until she met some young children, who were playing together, of whom she enquired if they had seen the chest. Strange to say, they had watched it floating on the water, and they told her the name of that mouth of the Nile on which the accomplices of Tython had floated it towards the sea. By this time the waves had cast the coffin on the coast of Byblus, where the water had gently laid it at the foot of a tamarisk tree, which in a short space of time spread out its branches over the chest, and concealed it from view. The King of Byblus, observing the splendid growth of the tree, cut down the branches which had hitherto concealed the chest, and made a pillar to support his house out of the trunk.

After this, Isis, having received a warning from Heaven, went to the town of Byblus, where she sat down near a fountain, sad and dejected, without speaking to anyone whatever. The King's little daughters at last crept up to her, whom, to ease her grief, she saluted and carressed, combing the tresses of their hair, and imparting to them a marvellously sweet perfume, which she exhaled from her body.

The King, seeing his daughters so tenderly treated, became at once desirous of retaining this stranger in his service, and made her the nurse and tutor of his son. The King was called Malcardar, and his Queen Astarta, or, in the Greek language, Atheneide. It is said that Iris nourished one of the young children by putting her finger, instead of her breast, into its mouth, and that at night she burnt out all that was mortal in its body. Then, changing herself into a swallow, she flew away.

When the Queen saw the body of her child burning, without being consumed, she knew that it must be immortal. The goddess Isis, having thus been discovered, came back and asked for the wooden pillar of the house, which she cut down easily, and, having stripped off the adornments of the pillar, she discovered underneath them the trunk of the tamarisk. This she anointed with perfumed oil, wrapped it in a cloth, and left it in charge of the King. It is noteworthy that, even to-day, the Byblians revere this piece of wood, which is preserved within the Temple of Isis.

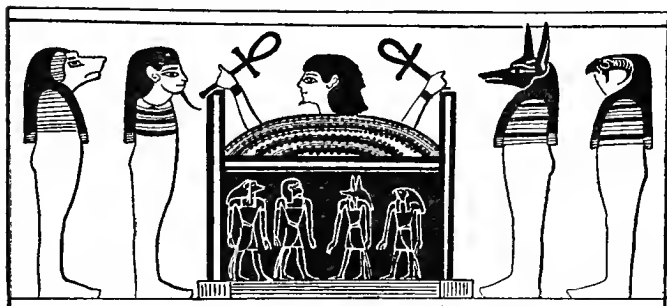
At length she was fortunate enough to find the long lost chest, upon which she groaned and

lamented; so much so, that one of the King's children—the youngest—also wept in pity for her. Isis then, taking with her one of the children, seized the chest, embarked on a vessel on the sea, and went away at the dawn of day.

When she found herself alone, she opened the chest, and, finding in it the body of Osiris, she placed her face on his dead breast and wept. The young child, approaching her secretly, also saw the sight; but, when Isis observed this, she was jealous that her view of the body should be shared by anyone, and gave the child such an evil look that he immediately died from fright. The goddess Isis afterwards went to see her own son, Horus, to whom she showed the chest, within which was the body of Osiris.

Typhon that night, hunting by the light of the moon, met Isis and found the chest. He quickly recognised the body within it, and as rapidly uncovered it, and cut it into fourteen pieces, which he scattered, at wide intervals, over the country. When Isis heard of this she sought for the portions of the body amongst the river banks, in a boat made of papyrus. The reason that there is more than one tomb of Osiris in Egypt is because each time Isis found a part she erected a tomb for it. Others deny this statement, but say that she made several images, one of which she placed in each town she visited, as if she had left the whole body there. In this way it befel that Osiris was honoured in several places, and that when Typhon afterwards followed the son, Horus, as he began to search for the true sepulchre of his father, Osiris, Typhon was shown many tombs, and did not know which to destroy.

It is also said that Isis found all the parts of the body of Osiris, except one which had been carelessly thrown in the river, and which a fish, called Oxyrinchus, ate; for which reason Isis abominates it over all other fish. In place



THE RAISING OF OSIRIS (REPRODUCED, BY PERMISSION, FROM "THE GUIDE TO THE EGYPTIAN COLLECTION IN THE BRITISH MUSEUM").

of the lost part, Isis made another called Phallus, which she consecrated, and gave the name to a festival of the Egyptians. After all this, it is said that Osiris, returning from the other world, appeared to his son Horus, whom he instructed and exercised in the art of war.

It is also reported that many men joined Horus, and a battle ensued, which lasted several days; but finally Horus gained the victory. Isis then took Typhon prisoner, upon which she bound and fettered him, but afterwards she unwisely allowed him to depart. Horus was not able to bear this patiently, and, turning on his mother, he snatched from her head her queenly crown."

Such is the story of Osiris, telling of death and resurrection, which is deemed the counterpart of the story of Hiram. We may add that the tamarisk plant, which still grows along the banks of the Suez Canal, is the original of the Acacia of our Masonic tradition, which grows in Palestine. It belongs to the sub-order of the Mimosae, and must be carefully distinguished from the English Acacia, which originally came from North America.

The reference to the Phallic rites, which were performed in honour of Bacchus, is interesting. Herodotus refers to the worship in his book entitled "*Euterpe*," chapters 48 and 49, but he omits the story of the origin of the rite; and it will be remembered that Phallic worship is also mentioned in the Bible, in Ezekiel XVI., 17. For further references see also Bro. Canon Horsley's paper on "*King Solomon's Temple*" in *Quatuor Coronati Transactions*, Vol. XXI., p. 6.

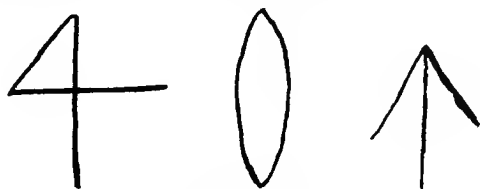
It would not be surprising that a Greek writer on Egyptian topics should seek to Hellenise his subject, and there are two points in Plutarch's version of the story of Osiris which have exact parallels in Greek literature. The tale of a goddess becoming nurse to a child which she puts in flames to prove its immortality is also told by Homer of the Greek goddess Demeter, who was known to the Latins as Ceres. Again, the idea of cutting up a dead body into many pieces to give the relatives the greater trouble in collecting them together is told by Greek writers of Medea, who accompanied Jason in his journeyings for the Golden Fleece, and, having killed her brother Apsyrtus, cut his body in pieces and

strewed the limbs round about in the sea. Her father, Aetes. who was in pursuit of Jason, had to wait in order to collect the scattered fragments, and give them an honourable burial, during which the fugitives managed to escape.

CHAPTER IX.

THE MARK DEGREE.

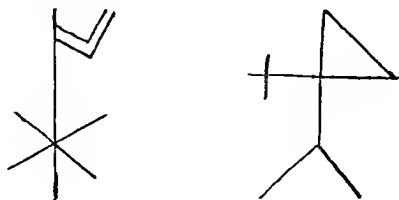
THE degree of Mark Masonry takes its name from the custom of operative Masons to chisel their own distinctive marks on the stones they carved; and the degree, as now worked, refers to the Fellow Crafts, or overseers, who assisted at the building of King Solomon's Temple, and deals with the marks they made on the Temple stones to identify their work. On many buildings to-day will be found Masons' marks cut in the stones, which are generally short lines, triangles, or arrow-heads. These marks were copied by the old Merchants,



MASON'S MARKS.

who had their own "Merchant marks," to distinguish their bales of goods when sent abroad, and so attached to these signs did the Merchants become, that they gradually adopted them as armorial bearings. In the Church of St. Mary at Hitchin, Herts, a number of these Merchants' marks have been carved, one of which will be seen on stone outside the South porch, and others, on shields of wood, in the North aisle of the chancel.

The Mark Mason's branch of Masonry first appears, not as a separate degree, but as an extraneous addition to the second degree in the Craft, which led to the habit of Masons making their signatures in the Lodge Book not only with their names, but also with a Mason's mark which they adopted, as was also done by the old Steinmetzens in Germany. Scotland has always been looked upon as the place of its origin, and the minute book of the Lodge of Edinburgh contains what are known as "Schaw Statutes," or charges for operative Masons, dated 28th December, 1598, one of which declares that "the



MERCHANT'S MARKS.

day of the receiving of a Fellow of Craft be orderly booked, and his name and mark be inserted in the said book." In pursuance of this, the minute book of the Aberdeen Lodge is found dated 1670, signed by 49 Master Masons, who append their Mason marks. The earliest reference to Mark Masonry in England is on 1st September, 1769, when it appears from the records of the Phoenix Royal Arch Chapter at Portsmouth that Thomas Dunckerley, as Provincial Grand Master, introduced the Mark Degree there, and for many years the Mark Degree was worked by

Craft Lodges and Royal Arch Chapters, but it gradually died out, and there is little heard of it in England between 1813 and 1851, though it was worked in both Canada and America at that period. At about this time, when Higher Degrees in Freemasonry were the vogue, some ardent Scottish Masons conceived the idea of making the Mark rite a section of the Second Degree of the Craft, and conferred it on Master Masons. The first record of it as a separate degree in Scotland is contained in the minutes of the Lodge Operative at Banff, in 1778, which resolved that "in time coming all members that shall be raised to the degree of Mark Mason shall pay one mark Scot; but shall not attain the degree of Mark Mason till they are passed Fellow Craft, and that none shall attain to the degree of Mark Master Mason until they are raised Master." The degree conferred on a Fellow Craft was called that of a "Markman," while a Master Mason was entitled to be a "Mark Master," but the degree of "Markman" was subsequently abolished.

In 1851 a body of English Masons, desiring to be constituted as a Mark Masons Lodge, applied to the Bon Accord Chapter of Aberdeen to grant them a charter, which they obtained. This, of course, was entirely irregular, as the proper body to grant it was not a private Chapter, but the Grand Royal Arch Chapter of Scotland, which then controlled the Mark Degree, as well as that of the Royal Arch. The charter was afterwards rescinded, but the Mark Degree went on in England, and in 1855 meetings were held with a view to its having a proper status in England. In 1856 a motion was made in Grand

Lodge of the Craft to recognise it; but, although carried at first, the resolution was not confirmed, and therefore fell to the ground. There was no looking back, however, on the part of the promoters of the scheme, and in 1857 the Mark Grand Lodge was founded in England as a separate institution, and afterwards housed itself at Mark Masons' Hall, adjoining Freemasons' Hall, in Great Queen Street, Holborn, where it has flourished ever since. In 1883 the Prince of Wales was made a Mark Mason by his brother the late Duke of Albany, and in 1886 became Grand Master of the Mark Degree, and retained it till his accession to the throne in '901, when he became patron. Mark Masons' Lodges are on the increase, and now number over 620.

CHAPTER X.

THE ROYAL ARK MARINERS.

THERE was founded in Germany, about 1660, an order known as the "Masonic Degree of Noachites, or Prussian Knights," of which Frederick the Great was subsequently Grand Master. They were considered to have some connection with that old body, of whom Anderson, in his Book of Constitutions, remarks, "The first name of Masons, according to some traditions, was Noachidae." Part of the traditions of the Prussian order were that Masonry was founded at the time of the building of the Tower of Babel, 154 years after Noah's flood, and that the architect of the Tower eventually left Babylon and travelled to Prussia, where he established the Noachites as a Masonic order. The term, "Prussian Knights," was simply a reminiscence of the days of the Crusades, but there was no element of Templarism in the order, which confined itself to Old Testament history, and the ritual was said to have begun thus:—

Q.—Who are you?

A.—Tell me who you are, and I will tell you who I am.

Q.—Do you know the children of Noah?

A.—I know three of them.

Q.—Who are they?

A.—I particularise them by their initials—S., H., J.

Q.—Tell me the words.

A.—Begin, and I will reply.

Q.—Shem, Ham.

A.—Japhet.

The ritual contained a history of the order, which stated that the descendants of Noah, being apprehensive of a second flood, erected the Tower of Babel, but that one night, when the moon was full, there was a confusion of tongues, and the work stopped. The architect, named Peleg, was deprived of speech as a punishment, and subsequently travelled to Prussia, where he erected a triangular dwelling. Eventually, after contrition and remorse, he had the power of speaking restored to him. His dwelling house was supposed to have been covered up like the lost cities of Pompeii, and eventually discovered underground in 553A.D. with various mystic symbols attached to it, which were subsequently enshrined in the order. Whether this was the exact origin of the order of Royal Ark Mariners is difficult to say, as the rituals differ, but at least they both have points of similarity.

There is in the possession of the "Leicester Lodge of Research" an interesting Ark Mariner's certificate, dated 1802, which shows that the order was in existence in England at that time. It reads as follows: "In the name of the Omnipotent God, who created the earth and the waters. This is to certify that the bearer hereof, our beloved Brother and Companion, Henry Davey, has been regularly admitted to the most ancient degree of Royal Ark Mariner,

during the time of a just and lawful launch, he having by Faith and Courage approved himself worthy of the same. We therefore recommend him to the countenance of all Royal Ark Mariners on the surface of earth and waters."

The certificate is dated 6th March, 1802, in the year of the flood 3806, which shows that the Ark Mariners degree was then being worked in England, but it is considered to have been a fugitive one, without any ruling body, and conferred by anyone who happened to know the ritual. In 1834 we find the degree being worked as an addition to the craft, at Bristol, in the Royal Clarence Lodge, immediately after the usual work was over, and the members are described as "Ark Mariners, or Ark, Mark and Link Masons," the fee for membership being five shillings.

The degree subsequently languished, and was in danger of becoming extinct, but in the year 1873 the Mark Masons took it in hand and revived it, and required the Grand Master to be an Ark Mariner, as well as being a Mark Mason. Royal Ark Mariners' Lodges are now held as an appendix to Mark Masons' work, and are described as being "moored to Mark Masons' Lodges." The head of an Ark Mariners' Lodge is the "Worshipful Commander Noah," with Japheth and Shem as his principal officers. The order is governed by a Royal Ark Council, which meets at Mark Masons' Hall.

CHAPTER XI.

THE ROYAL ARCH.

AFTER Craft Masonry had found a firm foundation, it was felt by many students of the old York and Scotch methods of working, and by those mystics whose memories still wandered in the groves sacred to the Rosicrucians, that other and more advanced speculative systems might be carried on in connection with Freemasonry. Many fresh orders sprang up from time to time, but it is not easy, in all cases, to place one's finger on the actual record of the birth of these systems and grades, and one must often be content to note the endeavours to magnify the number of degrees through which the mystic could proceed.

One of these systems was the "Royal Arch Chapter of Jerusalem"; which was continued from the story contained in the third degree of Craft Masonry, shifting the scene to the building of the second Temple at Jerusalem, and having, as some writers thought, its origin in the Order of Templars.

The degree is supposed by some writers to have originated on the Continent between 1732 and 1740, from whence it came to England and was adopted by the so-called Grand Lodge of York, but other writers consider it to have been known to Anderson and Desaguliers in 1723, as the concluding part of the third degree. The first reference to it is in an Irish newspaper,

"Faulkner's Dublin Journal," of January, 1743, which describes the procession of a Craft Lodge at Youghal, when "the Royal Arch" was said to have been carried by two excellent Masons before the Master of the Lodge.

The next allusion to it is in a work, dated 1744, written by Dr. Dassigny, on the decay of Freemasonry in Ireland, in which he states that at York was held an assembly of Master Masons who had passed the chair, which order had the title of Royal Arch Masons, and he adds rather strangely, that as their qualifications and excellencies were superior to others, they received a larger pay than that of working Masons.

This book has further interest from the fact that amongst the list of subscribers to it occurs the name of the Hon. Mrs. Aldworth, the Irish Lady Mason, who is supposed to have been initiated in 1710.

It is evident that the Royal Arch degree was at first considered a part of Craft Lodge working, and this is shown in a curious minute of the Grand Lodge of the Ancients, in March 1752, when complaint was made of certain "leg of mutton Masons," who, for the sordid advantage of a dinner of this succulent joint, professed to impart the mysteries of the Royal Arch, in Craft Lodges, without their knowing anything about the working.

The next reference to the Arch degree occurs in the minute book of a Craft Lodge held in 1758 at the Crown Inn at Bristol, as related in Powell and Littleton's "History of Freemasonry in Bristol."

How early this degree was worked in the North is not known, but there is in existence, at York, a minute book belonging to "the sublime degree or order of the Royal Arch, appertaining to the Grand Lodge of all England," held at the City of York, 1762, which is understood to relate to a Grand Chapter. The regular day for the Chapter meeting here and elsewhere was Sunday, until eventually in 1863 the Grand Chapter passed a resolution forbidding Sunday meetings. There is a further entry in this minute book that on Sunday, 27th May, 1778, "the Royal Arch brethren assembled in the Ancient Lodge, now a sacred recess within the Cathedral Church of York, and then and there opened a Chapter of Free and Accepted Masons of the most sublime degree of Royal Arch." This obviously confirms the local tradition that the old operative Masons at York held their meetings in the crypt of the Minster, now the Cathedral. A Craft Lodge, known as the "Union Lodge," was formed at York in 1777, under the warrant of the Grand Lodge in London, and in 1799 this Lodge was granted a warrant by the London Grand Lodge for the foundation of a Royal Arch Chapter, under the title of "Chapter of Unanimity." This grant is said to be unique as the members of the Chapter were to consist solely of members of the Lodge.

The Royal Arch degree was at first worked by the Ancients exclusively, but in 1785 a Chapter was formed in London by the Moderns, which was shortly afterwards joined by that vigorous Mason, Thomas Dunckerley.

On this subject some interesting sidelights are

thrown by Bro. T. O. Todd in his work on "The history of the Phoenix Lodge, Sunderland," who points out that in that Craft Lodge the Royal Arch degree was worked side by side with the Craft, the minutes of the first Chapter held being headed, "Royal Arch night, Oct. 17, 1787." As those who took office on that occasion were the W.M., the S.W. and the J.W. of the ordinary Lodge, it is evident that the Royal Arch degree was then considered a part of the Craft Lodge working, and not a separate organisation, for the first warrant constituting a Royal Arch Chapter at Sunderland as a distinct body, was, in fact, not issued till 1797.

The first separate establishment of a Royal Arch Chapter apart from a Craft Lodge was held at the Turk's Head, in Gerrard Street, Soho, in 1765, which it is said became in 1767 the Grand Chapter of England, and first issued regulations for private Chapters in the following year. One of these, made at a meeting in 1783, enacted that only Masters and Past Masters of Craft Lodges were to be eligible for the three principal chairs in Royal Arch Chapters, being those of Z, H, and J, and in practice this extends to the Secretary's post of Scribe E.

At the time of the union of the Grand Lodges of Freemasons in 1813, the Royal Arch was specially mentioned, and afterwards we find, as the second of the articles of union, the statement that "pure ancient Masonry, consisted of three degrees and no more, namely those of the Entered Apprentice, Fellow Craft and Master Mason, including the Supreme Order of the Holy Royal Arch." As shown in our chapter

on the Ritual, this statement has given rise to a discussion as to whether the Royal Arch was originally a part of the third Craft degree or not, upon which authorities like Bro. Gould and Bro. Hughan differ.

The division of the Craft into the aristocratic "Moderns" and the more democratic "Ancients," was copied by the Arch Masons, and it was not till 1817 that these were joined, when a United Grand Chapter was formed as the governing body of both branches.

The edge of the apron of the order is red and blue, indented, as being something more exalted than the blue degree of St. John; and to carry out this idea, the ceremony of initiation is called "Exaltation," while the members, who must be Craft Masons of at least four weeks' standing, are designated as "Companions," a word which is used in France for "Fellow Craft," and which probably bespeaks the French origin of the Royal Arch degree. We may mention that there was formerly a part of the ritual known as "passing the veils," but this is now out of use in most Chapters. Since the year 1767 a crimson sash has formed part of the insignia of the order, in this respect resembling several of the higher degrees, including the Ancient and Accepted Rite.

The Royal Arch found a footing in Scotland about 1750, and a Grand Royal Arch Chapter was founded there in 1817, but it never seems to have gained a strong hold in that country, and in 1818 the Grand Lodge of Scotland decreed that no person holding any official situations in any Masonic body which sanctioned higher

degrees than those of St. John's Masonry should be entitled to sit or vote in Grand Lodge. Thus in Scotland Mark Masonry is officially recognised, but not the Royal Arch, in contrast to the Grand Lodge of England, which recognises the Royal Arch, but not Mark Masonry. Ireland, on the other hand, welcomes all three on an equal footing.

CHAPTER XII.

TEMPLAR MASONRY.

THE modern Order of Knights Templars is a degree founded on the traditions of the old Templars in the days of the Crusades, which is worked out on distinctly Christian lines, and non-Masonic writers, such as De Quincey, may perhaps be forgiven if they fall into the error of imagining that Templarism was the foundation of Masonry, instead of the reverse. On this point, nothing is more interesting than the theories of the German philosopher, Schlegel, who, when writing in 1828 his lectures on the "Philosophy of History," from a Roman Catholic standpoint, gravely informs us that the impartial historian cannot doubt (whatever motives or views some may have to deny the fact, or throw doubt on its authenticity) that the Order of the Templars was the channel by which Masonry in its ancient and well-preserved form was introduced into the West. The religious Masonic emblems, he adds, may be accounted for by the Solomonic traditions connected with the very foundation of the Order of the Templars; and, indeed, the occasion of these symbols may be traced in other passages of Holy Writ, and in other parts of sacred history, and they may very well admit of a Christian interpretation. Schlegel also considers that traces of these symbols may be found in the monuments of the old German architecture of the middle ages. The writer, by reason of his creed, could not be

a Freemason, and this may well explain why his philosophy has led his history astray. He also makes the statement that so far had Freemasonry sunk into men's minds that the two revolutionary factions in one of the South American States took the names of Scots and Yorkists, from the two parties which then divided the English Masonic Lodges; but, unfortunately, he supplies neither names nor dates to enable us to verify the facts.

We have told the story of the Knights Templars in our previous volume, and it is interesting to observe that similar orders were founded by the Christians in Spain to wage war with the Moors, and to protect pilgrims who journeyed to Christian shrines in that country. One of these orders was that of St. Jago, founded in 1170, and confirmed by Pope Alexander III. in 1176. The Grand Master of the order was second only in rank and power to the King, being head of 84 Commanderies and 200 Pories, the Knights of which took vows of obedience, poverty, and conjugal chastity.

To come back to the modern Templar orders, it must be remembered that, before being installed as a Templar, the candidate must have been a Royal Arch Mason, and therefore we must not look for the origin of the Templar order prior to the inception of the Royal Arch between 1735 and 1740.

That famous Scotsman, the Chevalier Ramsay, who from 1737 to the time of his death in 1743 created such a sensation in Masonic circles, and to whom we shall have to refer in our chapter on the "Ancient and Accepted Rite,"

also stated that Freemasonry was derived from the Knights Templars ; and he was instrumental in founding various Templar orders, all of which he designated Scots degrees, simply because he was himself a Scotch Mason. The fiction as to Freemasonry being derived from the old Templars was, we may add, at length put an end to by an authoritative declaration to the contrary at a Masonic congress held at Wilhelmsbad in 1780.

The association of the Young Pretender with many of the higher orders of Masonry has also cropped up in regard to the Templars, and there is in existence a letter, dated 30th September, 1745, written by the Duke of Perth to Lord Ogilvy, son of the Earl of Airlie, in which the writer states that, in that year, Prince Charles Edward Stuart was elected to the high office of Grand Master of the Templars at a Chapter held in the Chapel of Holyrood Castle, and although the truth of the story is denied, we know that Charles Edward was there about that time as he entered victoriously into Edinburgh on the 17th of that month, and kept his Court at Holyrood. It is stated that the letter was a humorous fabrication of the Scotch barrister and professor, W. E. Aytoun, who died in 1865, and was the author of "Lays of the Scottish Cavaliers," and many witty contributions to Blackwood's Magazine.

Before 1769 we find the Order of the Temple, in connection with which the Pretender is stated to have appeared in Paris as "The Knight of the Red Feather," was working also in Ireland, and in the same year the Royal Arch Chapter of St. Andrew,

held at Boston, America, which was of Scotch derivation, was practising the Templar degree there; while, in 1779, the Kilwinning Lodge, though it only practised Craft Masonry, granted a warrant for a Knight Templar Preceptory at Dublin.

Bristol has an honoured name in connection with Freemasonry, and its records are given by Bros. Powell and Littleton in their excellent work on "Freemasonry in Bristol," who point out that the Knights Templars and the Knights of St. John of Jerusalem were established and possessed property in that city from the days of Henry I. One of the parishes there is known as that of the Temple, and there is a church of "The Temple or Holy Cross." It is not therefore surprising to find that the first mention of the modern Masonic order of Templars should be at Bristol, where, certainly, in 1780, existed the "Baldwyn Encampment of Knights Templars," which, like some of the Craft Lodges, lays claim to have existed from time immemorial. It takes its name from Baldwyn, King of Jerusalem, who in 1127 obtained from Pope Honorius permission for the Knights Templar to be formed into a regular order. It issued as the Supreme Grand Encampment, on 20th December, 1780, a "Charter of Compact," which were laws and regulations for the establishment and government of separate encampments, and it described itself as having existed from time immemorial, and being governed by ancient customs. In the "History of the Grand Lodge of all England," issued by the York Lodge, it is stated that there is a most important entry in the minutes of the old York

Grand Lodge, which shows that the Knight Templar degree was worked there on November 29th, 1779, which is claimed to be the earliest official document known in Great Britain and Ireland, relating to Knights Templar in connection with Freemasonry. Whether this Lodge can claim priority over the Bristol working must remain at present a moot point.

In 1791 the order formed a Grand Conclave in London, with the famous Mason, Thomas Dunckerley, a natural son of George IV., as its Supreme Grand Master. In 1811 the Duke of Kent, who was Grand Master of Craft Masonry at that time, was also supreme Grand Master of the Knights Templars in England, and granted a charter to establish the Order in Scotland, under the title of "the Conclave of the Knights of the Holy Temple and Sepulchre, and of St. John of Jerusalem." In 1856, the Scotch authority decreed that every member of it must be also a Royal Arch Mason; and as eventually the Royal Arch was ignored by the Scotch Grand Lodge, it is obvious that Templarism became also outside the pale of legitimate masonry in Scotland. The Order of the Templars had, like other similar institutions, various ranks or degrees amongst its members, and these are set forth in a Charter of the Scotch Conclave, of the same date, which states that "Priorities were empowered to create Esquires of the Order, and instal Knights Templar, to confer Mason degrees, first of Knight of St. John of Jerusalem (now usually known as Knight of Malta) with the preceding step of the Mediterranean Pass, or Knight of St. Paul; secondly, of Knight of the Red Cross of Constantine; and, thirdly, of

Priest of the Order of the Temple." "The Mediterranean Pass" appears sometimes as a separate order, entitled "the Knights of Rhodes."

The Baldwyn Encampment took no part in forming the Grand Conclave of 1791, and continued to exist as a separate body working the following seven degrees: (1) Knights Templar; (2) Knights of St. John of Jerusalem; (3) Knights of Palestine, or Knights of the East, also known as Knights of the East, Sword and Eagle; (4) Knights of Rhodes; (5) Knights of Malta or Mediterranean Pass; (6) Knights Rose Croix of Heredom; and (7), Grand Elected Knights Kodesh, analagous to the 30th degree of the Ancient and Accepted Rite. In 1862, however, arrangements were made for a Union, and by the Charter of Compact it was arranged that Baldwyn Encampment should become a part of the Grand Conclave of Knights Templar of England and Wales, and took precedence of all other encampments in England.

There were four degrees worked at Bristol, known as Knights of the Rose Croix, Knights of the East, Sword and Eagle, and the Scotch Knights of Kilwinning, and there is mention of the two latter degrees being worked in 1802, while that of Knights of the East is mentioned in 1810. The Kilwinning Order was said to have been founded in memory of a Scotch Knight, who fought in the Crusades at the Battle of Ascalon, and led his men on to victory by the cry of "For the honour of Kilwinning, to the rescue." Count Baldwin, afterwards King of Jerusalem, was said

to have founded the order, the members of which wore Highland tartan and kilts. The order of Knights of the East, according to tradition, was instituted about the same time, and the initiation ceremony included the breaking of bread, and drinking from a loving cup. In order to put these degrees on a proper footing, their members obtained a warrant from the Grand Conclave of Christian Masonry at Paris in 1814, that being the body which had the supervision of these degrees.

A curious case occurred in the Scottish Law Courts at Ayr, in 1800, in connection with the order, when Andrew, the master of the Maybole Knights Templar Encampment, was indicted with one Ramsay for having been guilty of sedition and of the offence of administering unlawful oaths. Evidence of the ritual was given, and the witnesses testified to the firing of a pistol, and to the use of a jug with a burning candle in it, as an emblem. In summing up the case, the Judge was careful to discriminate the Templars from the Freemasons, the latter of whom he seems to have placed on a loftier platform, but it is satisfactory to note that the jury acquitted the accused.

In 1895 the Grand Conclave was merged into the Great Priory of the United Religious and Military Orders of the Temple of England and Wales, and the Prince of Wales was Sovereign of the Order till his accession to the throne, as Edward VII., in 1901, when he became patron of the Order. The Duke of Connaught now occupies the post of Grand Master, with the Earl of Euston as Pro Grand Master; the head-

quarters being at Mark Masons' Hall, Great Queen Street, W.C.

Scotland had for more than a century two governing bodies; one known as "the Great Priory of Scotland and the dependencies of the British Crown," and the other called "the Grand Encampment of the Temple and Malta, in Scotland." Both of these are now united in "the Great Priory of the Religious and Military Order of the Temple in Scotland, and the Colonies and Dependencies of the British Crown." Ireland's interests are governed by a body of Knights Templar known as "the Great Priory of Ireland," in succession to the Supreme Grand Encampment of Ireland which officially gives its date of commencement as 1774; though, as we have stated, this date has sometimes been put a few years earlier.

CHAPTER XIII.

THE KNIGHTS OF MALTA.

WE must now pause to tell, in brief, the story of the "Knights Hospitallers of St. John," who afterwards became known as the "Knights of Malta," under which name the Order is known to-day as a Masonic body.

The Knights Hospitallers trace their origin from some Christian merchants, near Naples, who obtained leave from the Caliph of Egypt to live near the Holy Sepulchre in Jerusalem, and to open a lodging house, or Hospital, for the pilgrims who journeyed to the Holy City.

They afterwards became known as the "Brethren Hospitallers of St. John the Baptist of Jerusalem," and in contradistinction to the Templars, who wore white habits, the Hospitallers wore black, with a white cross, of eight points, on their left breast.

When the persecution of the Templars took place in England, during 1313, the Hospitallers found out that it was an ill wind that blew no good to anyone; and what the Templars lost the Hospitallers gained. For some years, the wind continued to blow in their favour, and they became an important and opulent body; till in the reign of the weak Richard II. Wat Tyler arose, and the mob, under his direction, in 1381, burned down the Priory of the Hospitallers at St. John's Square, Clerkenwell, and beheaded Sir Richard

Hale, the Prior of the Order. In the next century the church was rebuilt by Prior Docwra, and all went well till the doleful days of Henry VIII. when, in conjunction with the other religious houses, the Priory was suppressed in the year 1540. In the days of Edward VI. the church was blown up with gunpowder, and the materials were used in building Somerset House, though, happily, the well-known St. John's Gate was left standing.

The fighting branch of the Order in Palestine was, in conjunction with the Templars, banished to Cyprus in 1190, but afterwards they went to the Island of Rhodes, which they strongly fortified, and here endured a six months' siege in 1522, and were finally expelled by the Turks under Suleiman the Magnificent.

A fresh and more permanent home was found for them in Malta by Charles V., the Emperor of the Holy Roman Empire, in 1530, and there they remained in peace till 1798, when Bonaparte dispersed them. The members of the Order went back again there three years later, but only for a brief period, and eventually found a resting place in Italy.

The modern Order of the "Knights of Malta" forms the second of the Templar degrees, a candidate for this order having first to become a Knight Templar. The traditional masonic reason given for founding a separate order of the Knights of Malta and instituting a separate password and ritual, is that it was done to protect the members against strolling impostors, who assumed to belong to the decayed Order of the Templars. The first part of the ceremony of the

Chapter, designated an "Encampment," is called the "Mediterranean Pass," obviously referring to the passage of the Knights across that sea to Malta under Charles V.

CHAPTER XIV.

THE EARLY HIGHER DEGREES.

THE story of many of the higher degrees comes from Paris; the date of them is just after the failure of the Jacobite rising in England in 1745, and the chief personages are Charles Edward Stuart, the young Pretender, and his followers, principal amongst whom was an enthusiastic and brilliant Scotsman, who took the foreign title of the Chevalier Ramsay. These French Jacobites adopted Freemasonry and turned it to their own political ends by pretending that the Craft was not a continuation of the old operative Masonry, but a newly constituted association for the establishment of the house of Stuart on the English throne. Ramsay at once caught at the idea, and designed to make the Craft a Templar order, born in the Holy Land, at the time of the Crusades, with pass-words and signs to protect the Christian warriors from their enemies and all other intruders.

The German Masonic writer, C. F. Nicolai, who was a bookseller at Berlin, refers to the political side of Freemasonry, and mentions a secret conclave, or inner political meeting held within the Lodges to help forward the Stuart cause, and he added that secret signs were adopted as expressions of grief for the murdered Charles I., and the establishment in the ritual of these Lodges of a search for a lost word (or, in the Greek, *logos*), by which was meant the

lost King's son, who was to be found and replaced on the throne of England.

Ramsay felt that an enormous stride towards assisting the cause would be made if the English Grand Lodge could be talked over to his side, but he tried and failed; and the Grand Lodge of England remained true to the reigning sovereign of the time, ever after the Duke of Wharton had quitted its chair in 1723.

The first of the higher orders to which we must allude was called "The Council of Clermont," which was a Christian order, savouring more of the Church than of the Craft, and was patronised by the Jesuits, who in those days had no scruples in recognising Masonry. It was founded in 1735 by the Chevalier de Bonneville with six degrees; three of Craft Masonry and three of the Knight Templars. It was probably named after the Comte de Clermont, a member of the French royal family, who in after years was Grand Master in France.

Another order was the "White and Black Eagle," founded in 1756, which contained seven degrees, supposed to be seven steps up a mysterious ladder; while from the ashes of the council of Clermont emerged the "Emperors of the East and West," which originated in 1758. The ritual, consisting of 25 degrees, dealt with the doctrine of the mystical numbers, and culminated in the "Mysteries of the Mysterious Rose," the lineal ancestor of the 18th degree of Rose Croix. As a rival to the Emperors of the East and West, another order, called "Knights of the East," was instituted by Pirlat, a tailor, at

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Paris in 1762, which combined within it the doctrines of Egyptians, Hebrews and Christians. The author of the ritual was Baron Tschoudy, a mystic and student of alchemy, who in 1766 formed another order called the "Flaming Star," referring to the Templars at the time of the Crusades.

In 1760 was established at Avignon, which is near Marseilles, by one Pernetti, a fresh order called the "Illuminati of Avignon," founded on the doctrines of Emanuel Swedenborg, himself a Mason; and in 1766 the idea was carried a step further by Chastanien, the master of a Paris Lodge, who created a society called "Socrates, or the Perfect Union." This was afterwards established also in London; and finally, in 1783, a new and more orthodox rite was instituted in Paris by the Marquis de Thome, under the title of the "Rite of Swedenborg." Pernetti afterwards, in 1760, founded, in the same town of Avignon, the "Hermetic Rite," dealing with the old ideas of the "Elixir of Life," and the "Philosopher's Stone."

There is a long string of these Continental Orders, which rose and fell from time to time, and were succeeded by others, which copied and amplified their rituals. Amongst these we note the "Academy of the Ancients and the Mysteries," in 1767; the "Academy of True Masons," founded at Montpellier, in the South of France, not far from Avignon, in 1778; the "Knights of the True Light," in Austria about 1750; "Knights and Brethren of Asia," established in Germany in the same year; the "Society of the Universal Aurori," born at

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Paris in 1783; the "Philanthropical Society," of Stockholm in 1789; while the "Order of Jerusalem," which claimed its origin in America, was thought to have derived its real birth on the Continent, in 1791.

A new Order, called the "Rite of High Priests, or Cohens," was founded by Martinez Paschalis with nine Degrees, on the subjects of the creation of man and his punishment, followed by his regaining his primitive innocence. This system, mixed with that of Swedenborg was adopted by the "Society of Searchers after Truth" in 1773, which was divided into the two classes of lower and higher Masonry.

In 1780 the rite was again altered into one called "the Primitive Rite," with ten grades, of which the first three were those of Craft Masonry, and the last were known as Degrees of "Rose Croix." Another departure, on the lines of the Pythagoreans, was made in 1780, by the establishment of the "Academy of the Sublime Masters of the Luminous Ring," with three Degrees.

Another hermetic Order, dealing with Alchemy, was founded at Paris by Boileau, a medical man. It was known as the "Scotch Philosophical Rite," with six Degrees, the last of which was called "the Knight of the Golden Fleece," and was afterwards established in Prussia, Sweden, and Russia. It was but a short step from these rites to the introduction into Masonry of the mesmeric experiments of the German, Dr. Mesmer, and a society was in 1783 established at Paris of a quasi-masonic

type, for the purpose, under the style of "The Order of Univeral Harmony."

Such a stir did these Continental Degrees make that, in 1757, Dr. T. Manningham, then the Deputy Grand Master of England, wrote a letter to a Dutch brother at the Hague, in which he animadverted on those new ideas which he feared, in process of time, would destroy the Ancient Landmarks of Freemasonry. He added, "Three foreign gentlemen and Masons lately visited the Lodge I belong to, and were introduced by me to the Grand Lodge and the Grand Feast. By discussing with these gentlemen, I find Germany, Holland, and Switzerland, in some places, have orders of Masons unknown to us, viz., Knights of the Sword, of the Eagle, of the Holy Land, with a long train of etceteras. Surely these points of Masonry must be wonderful; I am certain they are very few. Besides, these dignified and distinguished Orders, I find have signs, tokens, etc., peculiar to their respective dignities, and adorn themselves with different coloured ribbons."

The real story of Scots Degrees is concerned with that famous Scotch Freemason to whom we have already referred, the Chevalier Michael Andrew Ramsay, who hailed from Ayrshire, where he was born in 1686, in which county was situated the Tarbolton Lodge (to which Burns afterwards belonged) and the still more famous Kilwinning Lodge.

Ramsay made his name ring throughout Masonic circles in Europe by an epoch-making speech at Paris, in 1737, in which he referred

to what he was pleased to call "the famous old Scottish Lodge of Kilwinning, of which all the Kings of Scotland had been Grand Masters, from the days of Fergus, more than 1,000 years ago." Turning to the more mediæval days of the Crusades, Ramsay conceived a form of Masonry to have been begun by Princes, Lords, and citizens agreeing on ancient signs and symbolic words; which Order formed an intimate union with the Knights of St. John of Jerusalem. This observation reminded him, so he said, of the erection of the second Temple, the builders of which held the trowel and mortar in one hand, and the sword and buckler in the other. Many Lodges, Ramsay stated, were thus formed in Germany, Italy, Spain and France; and as the sympathies of Scotland were always closely allied with the latter country, Scotland, of course, also received the impact of the Masonic blow thus felt throughout Europe. In proof of the supposed origin of this Scotch speculative system, reference was made to James, Lord Steward of Scotland, alleged to have been the Grand Master of the Lodge at Kilwinning in 1286, who was said to have initiated as Freemasons in his Lodge no less distinguished persons than the Earl of Gloucester, and the Earl of Ulster.

Another important figure in connection with these higher degrees at that time was a German, named Baron von Hunde, who declared that he was in 1743 received into the "Order of the Temple" at Paris, in which the Young Pretender, Charles Stuart, appears to have figured as the "Knight with the Red Feather," and this Royal personage is alleged to have initiated can-

didates into the Order. How far this story is true of the connection between the Pretender and Freemasonry remains to be seen, but it has been ascertained from a perusal of the minute book of the Freemasons' Lodge held at Rome from 1735 to 1737 that the Young Pretender was not a member of that Lodge, which was the only one then in existence in Italy, the Master of which was the Earl of Wintoun. This peer was a supporter of the Old Pretender in 1715, and, being caught, was sentenced to death in March, 1716, but he managed to escape from the Tower and fled to Rome, where he died in 1750.

It must be pointed out that when the Order of the Temple was instituted Charles Stuart was 25 years of age, and therefore of a more suitable age to be a Freemason than in the days of the Lodge in Rome when he was only 17, for though he might have been made a Mason by special dispensation at that age, Masons were required both in England and France to be twenty-one, and even in Scotland the qualifying age was eighteen.

The Rite of Strict Observance was a Templar Order, founded in Germany by Baron von Hunde and his friend Marshall, on the lines of the Council of Clermont. The Rite referred to the death of the Grand Master of the Templars in Paris in 1313.

The Order made high claims on its members, and had a Latin ritual which contained vows of obedience to unknown superiors, who it was supposed would impart occult wisdom to the members.

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The head of the Chapter, we hear, was attired like a Bishop of the Roman Church, and the ritual was said to include studies of the Kabalah, the Philosopher's Stone, and Necromancy.

Baron von Hunde had been made a Mason at Frankfort-on-Main in 1722; but he died in 1776, and six years after that date the vigorous days of the Rite of Strict Observance were at an end, although it was claimed that no less than twelve crowned heads had been numbered in its ranks. It survived, in a desultory way, for some years in Germany and Sweden, in which countries the ritual of the Craft still retains some traces of the old Rite.

CHAPTER XV.

THE ROYAL ORDER OF SCOTLAND.

RAMSAY also founded "the Royal Order of Scotland," consisting of two separate degrees. The first he called "Heredom of Kilwinning" (though he was not a member of the Kilwinning Lodge), and this degree he alleged to have originated about 1124, in the time of David I. of Scotland. The other degree was called the "Rosy Cross," and was supposed to have been instituted in 1314 by Robert Bruce, after the battle of Bannockburn. The Order soon became an active one, and in 1763 it was planted in Scotland, where it was ordained that only Royal Arch Masons could belong to it. It subsequently claimed to possess 25 degrees, but, as we shall show, this number was only a stepping stone to higher things in another order which sprang from it. In October, 1845, there was founded in London, as the 18th of the 33 degrees of the Ancient and Accepted Rite, the still existing Order of "the perfect degree of Rose Croix de Heredom," which itself was apparently derived from the Royal Order of Scotland.

There is much speculation as to the meaning of the term "Heredom," which is undoubtedly the Hebrew word "Harodim," in I. Kings, v. 30, meaning the overseers of the Temple builders. Some seek to derive it from the Greek

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“*ieros*,” holy, and “*domos*” a house; while others prefer the Latin word “*heredum*,” making it mean “heirs of the old Masons.” When one remembers that, originally, the Hebrew language had no vowel points, and that the word “*Harodim*” would be expressed simply by the letters “*H.R.D.M.*,” it will be seen how easily the word could be turned into “*Heredom*.” On these lines we suggest that the expression “*Rose Croix de Heredom*” may be translated as “*Cross with the Rose of the perfect Mason*.”

It is somewhat curious that the *Harodim* degree was occasionally worked in Craft Lodges, and the minutes of the *Phoenix Lodge*, No. 94, which met at Sunderland, show that from 1756 to 1809 no less than 150 brethren were enrolled in the *Harodim* degree in that Craft Lodge. In one minute, for 1787, as related by Bro. T. O. Todd, in his interesting *History of the Phoenix Lodge*, there appears, written against the name of the initiate in this degree, the words “*passed the bridge*,” which, apparently, was then the description of part of the ceremony.

The title “*Rose Croix*,” also gives rise to many interesting theories. With regard to the use of a Rose as a mystic emblem, it will be remembered that, although a flower under that name is twice referred to in the Bible (*Song of Solomon*, c. II., v. I., and *Isaiah*, c. XXXV. v. I.), the plant actually referred to was the narcissus; though the rose, in fact, did grow in Syria, and particularly at Damascus, from whence the damask rose took its name. Dante, in his “*Paradiso*,” canto XXXII., introduces the Mystic Rose as an emblem, and imagines

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various Old Testament characters as standing on each petal. Dante's idea was copied by Matthew Bridges, in his well-known hymn, "Crown Him with many crowns," in the second verse of which he describes Our Lord as "Fruit of the mystic Rose." In this connection it must not be forgotten that the Virgin Mary was often alluded to as the "Rosa Mystica," and the old mystical writers gloried in that fascinating and poetical legend of St. Dorothea, who was a martyr for the faith under the rule of Fabricius in Rome, and being condemned to be burned to death, she entered the fire; "and anon was the fire quenched and out, and the brands that were burning became red roses, and they that were not kindled became white roses." Tradition, unwilling to part with the legend of the roses, declared that after her death St. Dorothea found roses in Paradise, which she sent to one Theophilus, who, in consequence, became converted to the Christian faith.

How far these stories had permeated the minds of those who formed the Order of the Rose Croix we may imagine, and there is an interesting figure in connection with the order, of a cross on which is fixed a rose is if it were the symbol of a beautiful life suffering there.

There is a document, called the "Charter of Arras," commencing, "We, Charles Edward Stuart, King of England," in which that personage is said to have claimed to be Sovereign Grand Master of the Royal Order of Scotland under the title of "The Rose Croix de Heredom de Kilwinning," but it is not regarded as authentic. The statement is sometimes varied

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by representing that Charles Edward Stuart, described himself in it as "Pretender, King of England," which, on the face of it, is impossible, as no pretender to a throne would ever describe himself by that title.

The "Royal Order of Scotland" still exists, with its headquarters in Edinburgh, and has no less than 16 provincial Grand Lodges in Scotland, England, America, and some of the Colonies. The King of Scotland is always, in theory, the head of the Order, for whom a vacant chair is left at every meeting; but the practical head is the "Deputy Grand Master and Governor," a post now occupied by the Earl of Haddington. The annual meeting is held as near to the 4th July in each year as possible, that being the date of the battle of Bannockburn, the hero of which was King Robert the Bruce, who is said to have instituted the Order, restored the Order of Heredom, and to have instituted the Knighthood of the Rosy Cross. The candidates first pass the Heredom degree, which is alluded to as "H.R.D.M.," and afterwards they are made "Knights of the Rosy Cross," which term is generally abbreviated to "R.S.Y.C.S."

CHAPTER XVI.

THE ANCIENT AND ACCEPTED SCOTTISH RITE.

OUR scene now shifts to the Island of Hayti, or San Domingo, in the French West Indies, and the year is 1796. There are some French colonists here, all of them Masons, members of the Rose Croix de Heredom degree, and men with minds that soared above the crowd, and sought to find mystic notions, and new ideas, in that far-away land. Hayti is a negro colony, and a revolution, or something approaching it, takes place, when the Frenchmen to save their lives take ship to the opposite seaport of Charlestown, South Carolina, in the United States. The surging ideas in their brains now take definite shape, and in 1801 a new Order is founded by them, extending the three degrees of the Craft to 33. It was called "The Ancient and Accepted Scottish Rite," the full title for its governing body now being "The Supreme Council of the 33rd or last degree of the Ancient and Accepted Scottish Rite," though Scotland had nothing whatever to do either with the place of birth of the Order, or the nationality of its founders. The Comte de Grasse Tully was the chief founder, and so era-developing did he imagine it to be, that he proceeded to France, and, in Paris, expounded his views to his fellow Masons, who eagerly took it up. For a year, and one year only, it became fused with the Grand Orient

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of France; for the partnership, beginning in 1804, was dissolved in 1805, and since then the bodies each ran on their own lines, untrammelled by the other of them.

It is needless to add that, in America, the place of its birth, the rite flourishes exceedingly, and it has spread, like Craft Masonry, all over the world.

In 1800 several degrees of the Ancient and Accepted Rite, including the Rose Croix, or 18th degree, were introduced at Bristol by some French refugees, and Chapters formed for working them under the Grand Orient of France, while the Kodesh degree, being the equivalent of the 30th degree, was at once worked in the Baldwyn Encampment. After some years it was felt that the 33 degrees should be put under a regular footing in England, and in October, 1845, Dr. Crucifix obtained authority from the Supreme Council of the Northern Jurisdiction of the United States for forming a Supreme Grand Council of the 33rd Degree, which has existed here ever since, as the governing body of all these degrees. The Order in England has its headquarters at 33, Golden Square, Regent Street, W., and bears the title of "The Ancient and Accepted Rite for England and Wales, and the Dependencies of the British Crown." The Duke of Connaught is its Patron, while the Earl of Dartrey is M.P. Sovereign Grand Commander, and the Earl of Donoughmore the Lieutenant Commander. There are now 164 separate Chapters of the Order, each having at its head a Most Wise Sovereign, while the Secretary is known as the Recorder.

The Order is open to Master Masons, and the first three degrees are reckoned as those of the Craft, the Royal Arch being deemed as the completion of the third degree. The other degrees are as follows:—(4) Secret Master, (5) Perfect Master, (6) Intimate Secretary, (7) Provost and Judge, (8) Intendant of the Buildings, (9) Elect of Nine, (10) Elect of Fifteen, (11) Sublime Elect, (12) Grand Master Architect, (13) Royal Arch of Enoch, which is quite distinct from the Holy Royal Arch, (14) Scotch Knight of Perfection, (15) Knight of the Sword, or Knight of the East, (16) Prince of Jerusalem, (17) Knight of the East and West. All these degrees exist only in name, and the first degree to be actually worked is the 18th degree, which is named “Knight of the Eagle and Pelican, and Sovereign Prince Rose Croix of H.R.D.M.” This degree is so named as the jewel has on one side an eagle and on the other a pelican, both at the foot of a cross. The eagle is a well-known Christian symbol of St. John, and the pelican is frequently met with as another symbol, from the tradition of its self-sacrificing nature in feeding its young from its own heart’s blood. This idea is referred to by Shakespeare—

“To his good friends thus wide I’ll ope my arms,
And, like the kind, life-rendering pelican,”
Refresh them with my blood.”—*Hamlet*.

The degrees now proceed as follows:—(19) Grand Pontiff, (20) Venerable Grand Master, (21) Patriarch Noachite, (22) Prince of Libanus, (23) Chief of the Tabernacle, (24) Prince of the Tabernacle, (25) Knight of the Brazen Serpent, (26) Prince of Mercy, (27) Commander of the Temple, (28) Knight of the Sun, (29) Knight of

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St. Andrew, (30) Grand Elected Knight K.H. Knight of the Black and White Eagle; though, at one time, the members of this degree were described as "Philosophical Masons and Knights K.H.," these letters being an abbreviation for "Kodesh."

The remaining degrees are given in full, to a limited number, who are selected as vacancies occur by death: (31) Grand Inspector Inquisitor Commander, (32) Sublime Prince of the Royal Secret, (33) Sovereign Grand Inspector General.

The number 33 was chosen as representing the 33 years of the life of our Lord on earth, and looking at the distinctly Christian character of the Order, we may well believe that the Jesuitical influence which prevailed in France, and moulded some of the higher degrees there in the middle of the 18th century, before Freemasonry was banned by Pope Clement XII. in 1738, may well have survived to inspire the idea of the 33 degrees. In the Order of the Jesuits themselves the novice had to go through many gradations of ranks, and it was only when he attained the age of 33 that he was admitted to take the final vows before becoming a professed member.

The connection of these higher degrees with one another is again found in the ceremony of the Rose Croix, for the old idea of the "lost word" we met with in the early French Orders is met with here as a cardinal point of the ritual, again illustrating the key note of most of the Masonic rites of the something lost and the something found.

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Like many other higher degrees, the Ancient and Accepted Rite has played a chameleon-like and elusive part in many countries, probably from the fact that it was always in the nature of a free lance institution as compared to Craft Freemasonry. It sprung up in many places, and as there were so many degrees, it was found possible to work some of them separately, and to call the bodies which worked them by separate titles. Thus in Ireland, the 18th degree was established as a separate institution in 1782, under the title of the "Chapter of Prince Masons," the members being called "Princes Rose Croix." Later on, in 1802, it was thought desirable to work the whole of the 33 degrees, and an Irish Order of Heredom was founded, but as there were apparently doubts as to its validity, a Supreme Council of the Ancient and Accepted Rite for Ireland was formed in 1824, under authority from the Southern Jurisdiction of the body established in the United States of America. In order to prevent the new body clashing with the old one, the Supreme Council surrendered all rights which it might have over the 18th degree, and gave them over to the Grand Chapter of the Prince Masons, together with the 15th, 16th, and 17th degrees, and these appear to have been worked, quite independantly, under a "Grand Council of Rites for Ireland," the members of the Rose Croix degree being still known as "Prince Masons." The degrees, from the 4th to the 16th, do not seem to have been worked at all by this body, and those above the 18th were governed by the Supreme Council. This somewhat unsatisfactory state of affairs continued till 1903, when an

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arrangement was made by which all the degrees, from the 4th to the 33rd, were brought under the control of the Supreme Council.

CHAPTER XVII.

SOME OTHER HIGHER MASONIC DEGREES.

ONE never knows when the fertile imagination of the mysticist will be exhausted; and, in fact, the 33 degrees of the Ancient and Accepted Rite were extended to no less than 90 by a French Order named "Misraim," or "Egypt." This was founded in 1805, at Milan, by some discomfited aspirants to the 33rd degree, when the author of the ritual, Bro. Lechangeur, was ordered to incorporate in it all the secrets of the hermetic, and other known rites of the time. He made it to consist of four grades, symbolic, philosophic, mystic and cabalistic, and it comprised 90 degrees, divided into 17 classes. The postulants first took the 87 degrees, the three remaining ones being reserved for the more advanced members. It flourished in Italy and Naples, and in 1814 was brought to France, from whence it spread to Belgium, Switzerland and Ireland. In 1822 the meetings at Paris were suspended by the police authorities, but allowed to be resumed, though with little success, in 1831. The certificates are signed by the Sovereign Grand Master, and purport to emanate from "our Supreme Power in Eden, Valley of Paris."

The Rite of Memphis was a degree first instituted at Montauban, Garonne, in the South of France, in 1814, with but small adherance, but in 1839 it was re-established in Paris with 91

degrees, which were subsequently increased to 97. In 1852 it came under the ban of the State, and remained dormant till 1862, when it was revived by the Grand Orient of France, but in course of time it died out, and is no longer worked there. It is still practised to some extent in England, where, in 1872, a governing body under the title of a "Sovereign Sanctuary," was formed. It flourishes mostly in America, where it is worked with 33 degrees, and the Order is also known as "The Ancient and Primitive Rite." Its cardinal features are the recognition of the universal Fatherhood of God, the brotherhood of man, and the immortality of the soul, three of the essential features of other Orders of Masonry. The old certificates issued by the Order are headed, "In the name of the Grand Hierophant," the Grand Officers being styled "the Patriarchs and Grand Conservators of the Masonic Order of Memphis," and are addressed from "the Valley of Egypt," while the date is given as "the year of the True Light 000,000,000." Memphis, it will be remembered, was a city in the delta of the Nile, near to the pyramids, where the Egyptian rites were anciently celebrated.

Another Order is styled "The Red Cross of Constantine," whose meetings are termed Conclaves, and the two principal officers in which are known as the "Sovereign Constantine," and the "Viceroy Eusebius." The date of the origin of the Red Cross rite is in doubt, but the tradition is that it was founded by the Emperor Constantine the Great in the year 312 A.D. Eusebius, the historian, Bishop of Nicodemia, tells us that in that year Constantine, who was a

pagan, was marching with his army to Rome against Maxentius, when the sign of a cross shone out amongst the stars, under which appeared the motto, "In hoc signo vinces" (In this sign shalt thou conquer). Led by such an unmistakable vision, Constantine was led to embrace Christianity, and adopted the Cross as his banner, becoming the first Christian Emperor of the West, and founding the city of Constantinople, which was called after his name. This legend of the vision of the Cross is worked into the ritual of the Masonic Order of the Red Cross of Constantine, which that Emperor is said to have himself founded.

It was revived in 1190 by the Emperor Comnenus, in whose family the Grand Mastership of the Order remained till 1699, when the hereditary rights were transferred to the Duke of Parma. The rite was introduced into England about 1788, by the Abbe Guistiniani, a member of the Venetian Embassy, at which time we read that "several members of the mystic tie" were admitted, which shows that then, as now, the possession of a Master Mason's apron was a preliminary to admission to the degree.

To relate the history of the whole of the Orders which have been founded on a Masonic basis would be quite beyond our task, but we may mention the names of some of them. There are several which are known as "the Cryptic degrees," because they deal with the story of a crypt, or vault, and these are known as those of "The Most Excellent Master," "The Royal Master," "The Select Master," and "The Super Excellent Master," the members of all of which

must first belong to both the Mark and Royal Arch degrees.

Then there is a series of six, known as "The Allied degrees," comprising the Orders of "St. Lawrence the Martyr," "The Knights of Constantinople," "The Red Cross of Babylon," "The Grand High Priest," "David and Jonathan," and "The Grand Tyler of King Solomon." These are controlled by "the Grand Council of the Allied Masonic degrees," which meets at Mark Masons' Hall, Great Queen Street, W.C. The degrees are open to Mark and Royal Arch Masons, with the exception that the "Red Cross of Babylon" and "Grand High Priest" are only available for principals in Royal Arch Chapters. It is curious to find that the Red Cross of Babylon was worked as a side degree in certain Craft Lodges, early in the 19th century, though the number of members available must have been very small. In an American work entitled "The New Masonic Trestle Board," by C. W. Moore, published in 1850 at Boston, the author remarks that the title of the Red Cross is a misnomer, as the historical circumstances on which it is founded are those related by Josephus (Book XI. c. 3), and in the Apocrypha (Esdras, chap. I.), concerning the departure of the Jews from Babylon to rebuild the Temple at Jerusalem, after the death of Cyrus, King of Persia. The author remarks that "Knights of the Sword, or Emperors of the East and West, in reference to the mixed Persian and Jewish character of the degree, would be a more appropriate title." He adds that "Ignorance has taken from it its good name, and fixed upon it one with which it has no lawful affinity."

Two other degrees, open to Royal Arch Masons, are those of "Knight Novice of St. John," and "Knight of the Holy Sepulchre," both of them being Templar, and therefore distinctively Christian bodies.

"The "Secret Monitor" is of American origin, and is conferred only on Master Masons. It is governed by a Supreme Grand Ruler, who at the present time is the Earl of Warwick, and its other Grand Officers are known respectively as the Deputy Ruler of the Order, the Immediate Past Grand Supreme Ruler, the Grand Chancellor, the Grand Chamberlain, and the Grand Guide, with a Grand Recorder as its Grand Secretary. It has recently organised a sister body called "The Royal Order of the Scarlet Cord," the degrees of which are claimed to have been found in a book published in Amsterdam in 1770. Its meetings are called Conclaves, and the Metropolitan gathering meets four times a year, when the sun enters the constellations of Aquarius, Taurus, Leo, and Scorpio respectively.

It would be surprising, in these days of modern thought, founded on old ideals, if the old Order of the Rosicrucians did not again rise to the surface and seek a renewed life. This has actually happened, and for some years there have been several societies adopting the title of Rosicrucians. One of these which was founded over fifty years ago, is known as "Societas Rosicruciana, in Anglia," but how far it has inherited the secrets, or caught the spirit of the old body, must be reserved to its devotees. It is governed by a High Council presided over by

a Supreme Magus, while the different Lodges are known as "Colleges," there being a Metropolitan College in London, and other Colleges in York, Newcastle, Bolton, Bradford, Sheffield and Bath; and extends its activities outside England to New Zealand, North-West India, South Africa, and the Argentine Republic, and candidates are required to be already Freemasons. The head of the College for the year is called the "Celebrant," who is vested in a red robe, and his initiates are designated as "Zelators," who subsequently pass through the grades of Theoricus, Practicus, and Philosophus. There are nine degrees in the Order, and in addition to the initiation of members and the working of subsequent grades, the Society occupies itself in reading papers on topics of interest to its members.

One part of the hermetic doctrines of the Order consists of the mystical value attributed to numbers, and the different qualities of the numerals, from one to nine, forms part of a lecture given to initiates. A different and quite separate Rosicrucian body is called the "Order of the Golden Dawn," in connection with which the case of Macgregor v. Crowley was heard in the Court of Appeal in England in March, 1910, when an injunction to restrain the publication of a book concerning the ritual of the order was refused.

In the United States there is another quasi Masonic Order known as the "Order of the Mystic Shrine," which has now a great vogue there. The Lodges of the Order are known as "Temples," the governing body of each being

called "the Divan," while the head of the Order is designated as "Imperial Potentate of the Nobles of the Mystic Shrine," the members of the Order being addressed as "Noble," instead of "Brother," or, in popular phrase as a "Shriner." The head of each Temple is known as the "Potentate," while the Secretary is the "Recorder." The Order professes to be an Arabian one, and the symbols are all of an Eastern character, while the members, to carry out this idea, each wear a red fez on their heads. The Order has a monthly illustrated magazine of its own, which is announced as published in the interest of the Ancient Arabic Order, Nobles Mystic Shrine at St. Paul, Minnesota, under the title of "The Crescent," with the sub-title, in Arabic, of "Es Salaria Aleikum," this being the ordinary Eastern salutation, "Peace be unto you."

CHAPTER XVIII.

CAGLIOSTRO AND HIS EGYPTIAN ORDER.

THE mysteries of Egypt have at all times exercised a great spell over the minds of those mystics who have striven to trace the secrets of the past, and to ascertain the bearing of the learning of long ago to the studies and theories of to-day. Not only to the student, but to the charlatan likewise, have these mysteries appealed, as part of the latter's stock-in-trade, with a money value, and one of the most fascinating of the adventurers of this type was the self-styled Count Cagliostro.

Guiseppe Balsamo, who subsequently adopted the title of Count Cagliostro, was born of peasant parents at Palermo, in Sicily, in 1743. When only 13, he found his home irksome, and ran away, but he was ultimately sent by his uncle as a novice to the Monastery of Cartigirone, where he acted for a time as assistant to the apothecary, and in this way he picked up a fragmentary knowledge of medicine and chemistry, just enough to assist him, in after days, in his mystical and alchemical demonstrations. In 1769 he set out to seek his fortune, with a Greek friend, one Althotas, and it is interesting to note Carlyle's account of Balsamo's appearance, "a fat, snub, abominable face; dew-lapped, flat-nosed, greasy, full of greediness, sensuality, ox-like obstinacy; a forehead impudent, refusing to be ashamed; and then two eyes turned up,



Count Cagliostro. (*From a French coloured print*). (Page 144).

seraphically languishing, as in divine contemplation and adoration; a touch of quiz, too: on the whole, perhaps, the most perfect quack-face produced by the eighteenth century."

Carlyle's cutting comments have been considered by some to have been too sharp, but we doubt it, for we find other descriptions of Cagliostro, not accessible to Carlyle, but which strongly support his criticism. Amongst them is that of Lord Glenbarvie, who, when a barrister, appeared for the charlatan who was plaintiff in the Court of King's Bench in an action he had brought to recover some jewels. His own advocate describes him as having a short, thick, stumpy figure, with a florid complexion, he being then about 35 years of age. He adds that Cagliostro pretended to great knowledge in the occult sciences, and particularly gave out that he knew exactly how to calculate and discover the successful numbers in a lottery which was shortly to be drawn. The lawyer soon summed up his client, and considered that his ignorance and stupidity were sufficiently obvious, and that he resembled another famous Italian cheat, whom he knew.

The two companions are said to have visited Greece, Egypt, and parts of Asia; but this is enveloped in doubt. At Rome, Cagliostro met a charming woman, named Lorenza Feliciani, whom he married, and found indispensable in his after-schemes in life. Together they visited most of the capitals of Europe, and had many different occupations; but, in 1771, Cagliostro was found in London, where he was made a Freemason. The days were those of the

higher French degrees, when dramatic and startling displays were in vogue, and Cagliostro perceived that men's minds then would be ready to grasp at and absorb new and startling ideas if only encircled in wreaths of mystery and Eastern lore. He was far-sighted enough to perceive the glory and worldly profit which would accrue to the man who made people believe that he had re-discovered and restored the traditions of the past ages.

Accordingly, Cagliostro announced the discovery of some old and forgotten manuscripts, which he said he had bought from a man, whose name, to give the story an appearance of truth, he announced as George Cofton. These invaluable papers, it was said, dealt with the mysteries of English Masonry, and included all the pretensions of the mediæval alchemist, with the whole paraphernalia of the necromancer, the magician, and diviner of secrets. As anticipated, he caught the public ear, and was enthusiastically received at various places, particularly Paris and Strasburg. He captivated the French King, Louis XVI., and succeeded in having a Cardinal, the Prince de Rohan, sitting at his feet as a pupil; and in 1785 he initiated a French lady of the Court, Madame de Lamballe, into the mysteries he had devised.

Carlyle, in his "Miscellanies," written in "Fraser's Magazine" for 1833, has one of his semi-historical, semi-philosophical, essays on the subject of Count Cagliostro, whom he brands as "Grand Master of the Egyptian Mason-Lodge of High Science, Spirit-summoner, Gold-cook, Grand Cophta, Prophet,

Priest, and thaumaturgic moralist and swindler; really a liar of the first magnitude, thorough-paced in all provinces of lying, what one may call the King of Liars." The Celtic word for head is "Cop," and Cagliostro took to himself the title of "The Grand Copht," as being the head and restorer of Egyptian Masonry, and he announced that people of all religions, whether Jews, Calvinists, Lutherans, or Roman Catholics, could be admitted, if they acknowledged the existence of God, and the immortality of the soul. The Order was open alike, on payment of a fee of 5 guineas, to men and women. Men were elevated from the rank of Apprentice to Companion, and from that to Master, when they took the names of various of the Prophets; while the ladies assumed those of the Greek Sibyls. The pass-words used were "Helios," "Mene," and "Tetragrammaton." In some of the ceremonies a young child, or "Colomb," was made use of in order to personify original dove-like innocence, and this principle of the Order is shown in the description, which we take from Carlyle: "In his system Cagliostro promised his followers to conduct them to perfection, by means of a physical and moral regeneration, to enable them by the former, or physical, to find the prime matter, or Philosopher's stone, and the Acacia, which consolidate in Man the forces of the most vigorous youth, and render him immortal; and by the latter, or moral, to procure them a Pentagon, which shall restore Man to his primitive state of innocence, lost by original sin. The founder supposes that this Egyptian Masonry was instituted by Enoch and Elias, who propagated it in different parts of the world, but in time it lost much of its

purity and splendour. So by degrees, the Masonry of men had been reduced to pure buffoonery, while that of women, being almost entirely destroyed, had now for most part no place in common Masonry, till at last the zeal of the Grand Cophta (for so are the High Priests of Egypt named) had signalised itself by restoring the Masonry of both sexes to its pristine lustre."

Cagliostro was mixed up, with Cardinal de Rohan and others, in the affair of the valuable necklace of the Queen, Marie Antoinette, which mysteriously disappeared, and for this he, with them, was incarcerated for a time in the Bastille. The story is told by Dumas in his novel of "The Queen's Necklace," and by Carlyle in his essay, entitled "The Diamond Necklace." Cagliostro is also introduced, as a political factor, by Dumas in "The Memoirs of a Physician," where Cagliostro's tutor, Althotas, also plays a part, and Dumas gives a description of a Lodge held by Swedenborg. We also find Cagliostro introduced as a character in Dumas' "Taking the Bastille," and in "The Comtesse de Charney." In Chap. XXII. of the latter novel, Dumas gives a description of one of Cagliostro's Lodges, and describes him as wearing the insignia of the Grand Orient, and also his robes as the Grand Copt. The novelist's idea of some questions used in the ritual is as follows:—

Q.—How are you known among the profane?

Q.—Among the elect?

Q.—Where saw you the light?

Q.—How old are you?

Both of the latter questions, we may add, are supposed to refer to the candidate's previous experience in Craft Masonry, and are similar to some of those contained in old rituals of the Craft.

Cagliostro, expelled from one country after another, could find a resting place only in England, but at length, on the persuasion of his accomplished wife, he went to Rome in 1789. Here he came under the power of the Holy Inquisition, which imprisoned him for inaugurating there one of his Egyptian Lodges, and for using Occult arts. At the end of 18 months the Pope gave sentence that the famous manuscript of Egyptian Freemasonry was to be burnt, and a ban was put on all who practised the art. Cagliostro's life was also declared forfeit for being a Freemason, but mercy was accorded to him, and instead of being executed he was ordered to be imprisoned for life, and instructed in the duties of penitence. This was in April, 1791, and four years later, on August 28th, 1795, the spirit of the great magician and adventurer passed away, leaving his body in the fortress of San Leone, near Urbino. So ended, at the early age of 52, the life of the founder of Egyptian Masonry, and with him died the Order itself.

The portrait which we reproduce is taken, by courtesy of the Quatuor Coronati Lodge, from a coloured print produced in Paris in the 18th century, at the foot of which are some verses concerning Cagliostro, written in a laudatory vein, which conclude with the statement that "no interest animated him but humanity," for, charlatan as he was, he always found it to his interest to attend to the wants of the poor.

CHAPTER XIX.

LADY MASONS.

IN early days ladies do not appear to have been excluded from the mysteries of Secret Societies, so that it is clear that the common slur upon them, of not being able to keep a secret, was not deemed worthy of credence then. Pythagoras had no difficulty in admitting them to his circle of students, and they were a distinct feature in the Eleusinian mysteries, for there is in existence an old Greek coin which shows a girl taking part in the rites, and holding a basket containing a serpent coiled up within it. Again, in the days of the Fendeurs, or Wood Choppers of France, women were admitted to the Order; and, in later days, in France, it was the habit of the Masons to have ladies' lodges attached to them, which held their meetings at the same place, immediately after the lodge work of the men was concluded. The meetings of the ladies were called "Adoptive Lodges," from being adopted by the men's Lodges, and were graced by the presence of the male Masons.

These ladies' lodges were founded about 1730, and had different rituals. One, of which we read in 1743, named "The Order of the Anchor," dealt with nautical problems, and the lady initiate promised not to receive strange vessels in the port she belonged to, as long as a

vessel of the Order was at anchor there. Another was founded by the Lodge of St. Antoine, at Paris, in 1775, when a Grand Mistress was installed, with eminent duchesses in attendance, and it was still in existence, under the Empire, in 1805. A similar lodge, known as the Order of "Knights and Nymphs of the Rose," was established at Versailles in 1778, the postulants in which were taken in chains to the door of the Temple of Love, and asked what they sought, the reply being, "Happiness." A question was then put as to the age of the candidate, to which the men answered, "The age to love," while the ladies said, "The age to weep and love." After this the chains of steel were taken off, and replaced by chains of flowers, while an oath was exacted to keep inviolate the secrets of the Order, the penalty of breaking which was that the roses of happiness might be changed to the thorns of repentance. This fanciful Order, despite its charms, lasted only four years, and was extinct in 1782. Another lodge, called "the Beautiful and Good," held its meetings, in 1819, at the Faubourg St. Honore, Paris, at which Voltaire was present, the proceedings being appropriately wound up with a dance.

Another French ladies' lodge was known as "Perseverance," which, at first, claimed an ancient Polish origin; but it afterwards turned out that, in order to please a titled lady-member, of the society, Stanislas, King of Poland, then a refugee in France, had himself penned an imaginary story of its origin. It was also a charitable organisation, and did good work by assisting poor French women.

A similar society, founded in 1810, with a quasi-masonic ritual, and charitable aims, governed by a Grand Master and a Grand Mistress, was known as the "Order of Scotch Ladies of the Hospital on Mount Tabor," and it continued to the time of the French Restoration, when it was dissolved.

On one occasion, at one of these Lodges of Adoption, a lady, Madame de Xaintrailles, who was attired as a cavalry major in the French Army, and who held a commission as an aide-de-camp, was, in consideration of her eminent services to her country, invited to become an initiate in the men's Lodge, instead of the Ladies' Adoptive Lodge, and having thus become a regular member of the society, she several times attended its meetings.

The Grand Orient of France has permitted to be formed other Ladies' Lodges, which now number 150, several of them being held in England.

Ladies were also admitted in France as members to the Rite of Misraim, and the Rite of Memphis, early in the 19th century; the degrees held by them being those of Apprentice, Companion, and Mistress, as appear from Lodge certificates still in existence, signed by the Sovereign Grand Master of the Order.

Germany also took its part in forming mixed Lodges for both sexes in the year 1739. The Roman Catholic Freemasons had become debarred from carrying on their Lodges by the Papal Bull of Excommunication of 1738, but, as some of the members desired to continue their



Hon. Elizabeth St. Leger (afterwards Hon. Mrs. Aldworth),
the first Lady Mason. (1710). (Page 153).

friendly meetings, they produced a travesty of the Masonic service, in which the fidelity of the pug-dog was the main idea, and they called themselves "Mopses," from the German word "Mops," meaning the animal in question. Ladies were admitted on equal terms with men, and there was a Grand Master and a Grand Mistress, each of whom held office for six months at a time. The obligation was simply made on the member's word of honour; the men holding a sword, while the ladies placed their hand on a toilet glass. A toy pug-dog was used as a part of the furniture of the Lodge, and there is a print in existence showing a lady initiate being made to kiss its tail. For a time the order became a society rage for the idle and fashionable in Germany, but such a childish performance could only be a transient idea, and in due course the order of the Mopses faded away altogether.

There is a very interesting story in connection with Irish Operative Masonry, that in the year 1710, before the Grand Lodges of either England or Ireland were founded, Viscount Doneraile, an Irish peer, was in the habit of holding a Masonic Lodge at his mansion, Doneraile Hall, not many miles from Cork. The Lodge was held on the ground floor, probably in the dining room, and there was a library adjoining, where the daughter of the house, the Hon. Elizabeth St. Leger, one day was quietly reading, when she heard muffled sounds of the Masonic service from the adjoining room. Some building alterations were in progress, and the bricks were loose; so, with true feminine curiosity, the lady managed to make a peeping

hole, and saw and heard the whole ceremony. It is said that she ultimately fainted with excitement, and was discovered by the butler, who acted as Tyler of the Lodge. He naturally informed her father, and the difficult question arose of what was to be done in the strange circumstances, which was ultimately solved by initiating the lady, then and there, as the first lady Mason. She was then 17 years of age, and married in 1713, becoming the Hon. Mrs. Aldworth, but still retained an interest in Masonry. She died in 1773, and her tomb will be found in Cork Cathedral.

There is another story of a lady Mason in the person of Mrs. Beaton, who was born, curiously enough, in the memorable Masonic year, 1717, and died at Norwich, aged 85. She claimed to have emulated the feat of Miss St. Leger, by concealing herself in the wainscot of a Lodge room, and hearing the service, but whether she was actually initiated into Masonry seems doubtful.

In the United States there is a Ladies' "Order of the Eastern Star," founded in 1850 by Robert Morris, of which a Grand General Chapter was formed at Indianapolis in 1876. The Eastern Star has five degrees, viz., (1) Jephthah's daughter, or the Daughter's degree; (2) Ruth, or the Widow's degree; (3) Esther, or the Wife's degree; (4) Martha, or the Sister's degree; (5) Electa, or the Christian Martyr's degree. The two principal officers of the Chapters are a Worthy Matron and a Worthy Patron, with an Associate Matron and Secretary, all these offices, except that of Patron, being held by

ladies. Other similar Orders, in America, are the "Heroine of Jericho," the "Sacred Temple," "Daughters of Zelophadad," and the "Daughters of Isis."

The "Gentleman's Magazine" for March, 1792, has a review of a new book then issued, entitled "Freemasonry for the Ladies, or the Grand Secret discovered." The criticism of it is one of the shortest, and sharpest, we ever remember to have seen, and is contained in one line—"A silly thing, to say the least of it," though whether this referred to the subject of Masonry for ladies or to the merits of the book does not appear.

In 1908 there was founded in London a Society with lodges of both sexes, under the style of the "Honourable Fraternity of Ancient Masonry," possessing a Grand Lodge of its own, a Grand Master, and the usual officers of a Grand Lodge. Their lodges now number six, and the ritual is said to resemble that of the Craft, the members, both male and female being called Brothers.

This body publishes a paper called "The Gavel," and claims to exist for the purpose of emphasising the spiritual end of Masonry, and of bringing out the spiritual meaning of its traditional rules and ceremonies. It admits women on equal terms with men, and allows the fullest discussion of all topics of religion and politics, but not on sectarian or party lines. The jurisdiction claimed by it extends to the three Craft degrees, the degree of Mark Mason, and of the Royal Arch, but does not extend to the higher degrees.



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